NOTICE! THIS WILL BE THE LAST NUMBER OF THE MAGAZINE EDITED BY THE PRESENT EDITOR.

The European Harvest Field

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For Christian Oneness and Evangelization

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IMPERATIVE NEED FOR BUILDING IN CZECHOSLOVAKIA

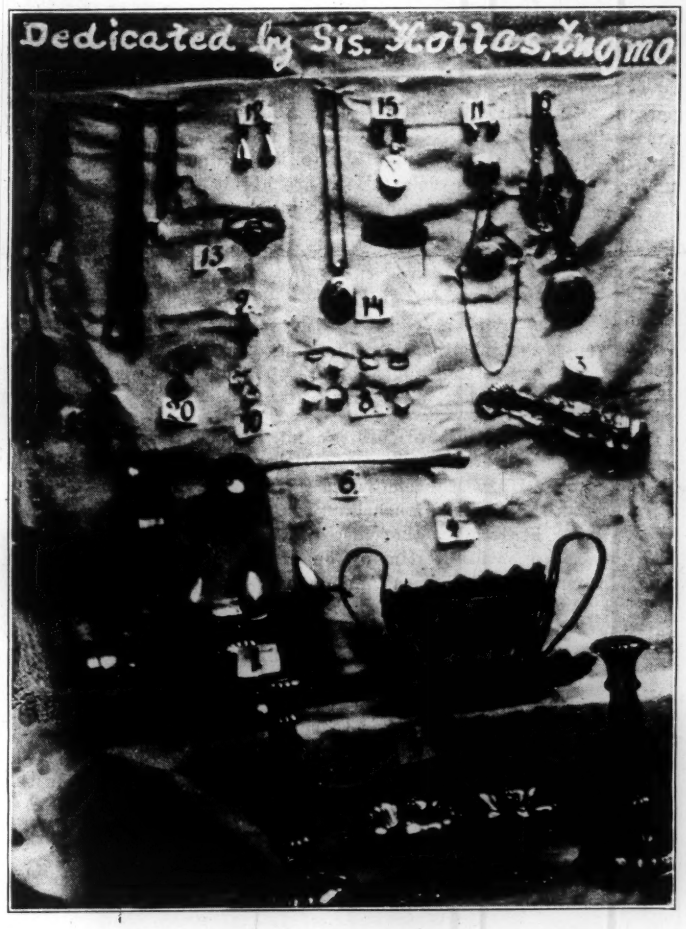
In a letter received by the editor of this magazine, dated December 31, 1928, Missionary Lukesh writes that the general situation in connection with their mission is becoming more acute because of the lack of space. He says: "Yesterday, as usual, the children had to be taken out of the meeting-room for their part of the service, in order that they might not disquiet and disturb the following service. Because several among them were older and not as easy to handle as the tiny ones, it made the situation not only difficult for Mrs. Lukesh, but revealed the inadequacy of the arrangement. We are thankful that the parents permit their children to come; and are we to send them to the street just because we have no room? We take some of the furniture out of the one room into the other to make room for some tables and benches, and Mrs. Lukesh tries to occupy them while the parents are at the meeting.

"They have to walk for almost ten minutes to get to our basement, and then to handle a group ranging from three to twelve years of age, and children who do not know what it means to obey or behave, makes the hour and a half not only a hard one, but one in which the best use of the opportunity is not possible. Therefore we continue in prayer for larger quarters and more help, that the work may really be extended.

"Sister Hollas is so weak that she has to stay in bed most of the time, though she feels it very deeply."

From this our readers can readily see that our dear workers in Czechoslovakia are in sore need of a more suitable place in which to conduct their services. We are glad to report that recently a gift of $1,000 has been received to apply upon this requirement. We heartily praise the Lord for this good start. Will you not, reader, take this matter upon your heart in a very definite way and take it to the Lord in earnest prayer? Are there not some of our readers who will take this matter upon their hearts sufficiently to respond in a financial way to make possible the purchase of the much needed place?

We present in this number a picture which appeared in the September, 1927, number of the "European Harvest Field", which indicates the deed of gift by Miss Marie Hollas, a co-worker with Mr. Lukesh, as her donation toward the new building. The relinquishing of these family heirlooms has involved a real sacrifice on her part, and she is praying that purchasers will be found who will turn the precious articles into money to be used for the glory of the Lord.



SACRIFICE OFFERED FOR NEEDED BUILDING

The articles are as follows: (1) One sugar bowl, in form of a basket, made of twisted silver wire with ruby glass bowl and tray; (2) One sugar bowl of beaten silver, with an edge to hold six spoons and a tea sifter (antique); (3) One pair of sugar tongs, silver (antique); (4) Two candlesticks, and two salt-cellars, silver (antique); (5) Two silver napkin rings, initials B.H. and W.H.; (6) One cream spoon, silver, long handle (antique); (7) One jewelry chest, gold frame—sides, top and bottom of polished marble, only 2½ x 1 x 1 inches, (presumably antique); (8) Seven gold rings—one antique with a square diamond and emaile; one engagement ring with a small brilliant; one antique with a garnet; one with a ruby; one with a turquoise; one with an amethyst; one for hair; (9) One antique cross with eleven crystals; (10) One pair of antique ear-rings, with brilliants and emaile; (11) One jewelry box with a lady's gold watch and venetian chain, a brooch and two ear-rings with turquoise (possibly Louis XVI); (12) One pair of antique ear-rings, gold with smaraged and pearls; (13) One gold bracelet with a serpent, a ruby in the head, holding an emaile decorated shell with a gold rose and a pearl (gold); (14) One gold locket, 2 x 1½ inches, for two pictures, and 16 inch chain; (15) One set of mat and burnished gold, consisting of: one bracelet, one brooch, also to use as medallion, and two ear-rings, each piece with two turquoise; (16) One gentleman's gold watch, with double case, Swiss remontoir, the key with a ruby, and heavy gold chain; (17) One chain 45 inches of small garnets, old-fashioned cut, and a string 17 inches long of the oldest, irregular cut garnets; (18) One string of red corals 16 inch, largest bead ¼ inch; (19) One box for sewing needles 3½ inch, silver, and a pair of knitting needles, protectors, silver (antique); (20) One emaile medallion, Madonna with child.

SIGNS OF THE TIMES

To the spiritually keen discerner of the "signs of the times" there is profoundest significance in the strikingly parallel course that is at present running between the apostasy in the professing Church on the one hand, and, on the other hand the spiritual awakening among the Jews. The first needs no comment. All too heart-breakingly apparent is the "falling away"—the grievous departure from the faith, the spurning of the Word of God, the defiant disobedience against the law of God and of man: the predicted Laodicean condition of the Church of Jesus Christ. With undoubted evidence and with swift onrushing awfulness, the great Apostasy is here. God hold us true amidst its insidious and fearful peril!

The other sign—that of the fig tree—the re-vitalizing of the Jewish nation—is not so apparent perhaps to the uninitiated. Only those well-versed in Jewish thought and activity are aware of the tremendous awakening—all over the world—that is taking place in Jewish spiritual consciousness. Both of these indications—the defection in the Church and Israel's reviving—are in full accord with God's prophetic Word; and, viewed together, are an undoubted herald of the near-approaching dawn.—*Toronto Jewish Mission.*

Mark the striking contrast between the money-box of Judas and the alabaster box of Mary, his thirty pieces of silver and her three hundred denaries, his love of money and her liberality, his hypocritical profession of concern for the poor and her noble deed for the Lord, his wretched end and her reward.—*Schaff.*

THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

Published monthly by the American-European Fellowship for Christian Oneness and Evangelization, Room 414, 156 Fifth Avenue, New York City.

Pastor W. S. Hottel, General Director ..... Editor

Norman J. Smith, Office Secretary ..... Associate Editor

TERMS OF SUBSCRIPTION

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THINGS TO OBSERVE

1. All articles not otherwise credited are by the editor.
2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.
3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. Prompt renewal will greatly help the work.
4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. We thank you all for your sympathetic co-operation.

GENERAL INFORMATION

By Norman J. Smith

Missionaries on the field and friends in America are writing with insistence on the necessity for the ministry of the printed page in every country of Europe. Missionaries to many lands have patiently taught the natives to read, often inventing for them their first printed alphabet and coining words for "love" and "divine" and other expressions not found in the thoughts and spoken language, all for the final privilege of teaching them the Way of Salvation. The missionaries under the American-European Fellowship are privileged to prepare or buy and hand to the next person they meet on the street, in their meetings or in house-to-house visitation a tract, a Gospel, a Testament or a Bible,—**and it will be understood!**

One missionary says he cannot get the Polish men into his Gospel meetings, but they accept a Gospel **and read it with their hats off!** Let the missionary be the connecting link, and let the Word of God do its work and make good the glorious promise that it shall not return void. Even if the people come to hear the missionary, it is only for an hour or so, and the spoken word is soon forgotten, or the mind distorts it with imagination or misunderstanding until it has weakened in its power. But the Word of God on the printed page is ever with the seeker, ready to testify, in his own language. So with the tract, properly prepared, wisely chosen, given with tact and a friendly word.

The missionaries on the field caught the vision and felt the need of the Printed Page Ministry before our American friends realized it. Out of meager monthly allowances the missionaries have paid for thousands of tracts and given them out with prayer for the blessing of the Lord on the printed message and the one who receives it. If our American friends were in the field beside the missionary and discovered as he has that all the cults and isms which have infested America have long ago resorted to the printed page as one of the best methods of making converts in the great culture centers of Europe, perhaps there would now be more co-operation with the missionary, more funds for production of tracts, more willing hands to pass them on with the smile and prayer, and more eager hands reaching out, and more hearts won to the love of our Lord.

Every postmaster in Czechoslovakia receives monthly a German and a Czech tract, and other officials as well. Every Government official in Poland has received a Gospel or New Testament; every hospital patient in Warsaw can have free a Gospel of John. There is a move now to give every county sheriff, every State Representative and each postmaster in Poland a Polish Bible. In Roumania there is an effort to print and circulate Gospel tracts. In Bulgaria "Jesus is Coming," "Pilgrim's Progress," and many other good books and some fine spiritual booklets and tracts have been given a large circulation. Much more could be said, but it is enough. It is surely in the will of God that the Printed Page Ministry shall serve Him now in Europe; it is our privilege to enlarge that ministry by prayer and gifts until it really meets the demand.

Two more splendid workers are offered this month for support by readers of "The European Harvest Field." One in Bulgaria, a converted Greek Orthodox priest, requires $30 for support. The other, in Roumania, recommended by Brother Hill, has the modest need of $20 payable monthly to keep him continuously in the field. Both are highly educated, seemingly having been specially prepared for the Gospel ministry, and are already in the field as much as possible, not waiting until they are hired. Let the supporting prayer and gifts come now, instead of at the eleventh hour. And if you write us too late to have a share in either of these fine workers, it will be easy to find you another substitute within a few weeks.

Fine letters of praise and thanks for the spiritual and missionary articles in "The European Harvest Field" appear frequently in our mail. They are much appreciated and cheer all our hearts, but they also prove to us that this fine monthly testimony ought to be found in many more homes and among more praying people than at present. No one is so well equipped to increase the circulation of the magazine as its readers. If you find in its pages something which calls you to prayer or sets your heart singing or helps you along your weary way, remember to share your good fortune with a friend. It costs you nothing, but it may mean added help for the workers in the field. Keep your own copy if you desire, but please do ask us to send sample copies out to those who ought to be partners with us. Perhaps a hundred good friends have done so, but that means about 2,000 readers have not taken the trouble. Which side of the ledger do you stand on, dear friendly reader?

Paul L. Mishkoff, our faithful leader of missionary labor in Bulgaria, is in America for a few weeks. Be sure and look for him during founder's week at Moody Bible Institute, for he is a graduate and will be watching out for his old friends. Our Brother has set his heart on a Bible School for his own country. There is real freedom of worship and Gospel preaching there, and the Government would undoubtedly welcome such an institution. Brother Mishkoff is well able to speak in the English language, and has five interesting subjects: "Bulgaria Today," "The Bible Among the Bulgarians," "The Gospel in the Earthquake Zone," "The Problem of Refugees in Bulgaria" and "Bulgaria as a Mission Field." Five hundred thousand dollars could be used to advantage at once by the Bible Schools we have been praying for in Europe, and our Brother Mishkoff's prayer for Bulgaria could be answered out of that fund. Your prayers are urged for this means of training workers, pastors and evangelists for the European harvest field.

Dec. 31st

Dear Friends:

I want to take this opportunity in telling you all how much I enjoy "The European Harvest Field". I receive such a blessing and a real thrill when I read about those wonderful workers over in Europe. The Lord surely will bless them. How can it be otherwise if we pray for His Name to be glorified. That is one of His many promises. Thank God we can claim them.

I also want to let you know that I am praying for all those who are helping in this great work of Spreading the Gospel in Continental Europe.

Thompson, O. Dec. 15, 1928.

Dear Sir:

Our interest in the different societies working for their fellowmen in the Name of the Lord is much greater than our means. I have no income in the winter and have just borrowed thirty dollars from the bank to live on until we get a small payment from the farm. I have four or five different solicitations on hand, one requesting ten dollars and I must ignore them all. But I will send one dollar to help get Moses Gitlin to Radost and we will pray for his success in the work to which he is called.

Sincerely yours,

About two years ago in mailing an appeal letter I inserted a little card bearing the legend, "It yet remains to be seen what great things GOD WILL DO in answer to the prayer of faith of **any** of His children." Now please recall our frequent appeals for prayer for a building for Brother and Sister Lukesh to carry on their work in. They are located in Southwestern Czechoslovakia, with a very needy field and almost no place for Sunday School or meetings. For a time the children actually met in a chicken house on the back end of the lot, and the only available places for the larger folk have been either taken away or made inaccessible by "the enemy." Three years ago we began to pray for the new location and proper facilities; about two years ago the little prayer card went out. Yesterday an ordinary envelope in the mail came in its turn under the opener and its contents were pulled out. First came one of the prayer cards, as good as ever, and next a check for $1155, $1,000 of which was for the Lukesh building. Try to imagine our thankfulness if you can, and keep on praying for the rest of the building fund.

THE FULFILMENT OF PROPHECY

Evidences of rapid fulfilment of prophecy are seen in the following facts: Since the Balfour Declaration 5,000,000 trees and 2,500 varieties of flowering plants have been planted in Palestine. Wells of water and abundance of grass have sprung up in the desert. The early rains are increasing in volume and the latter rains have been restored. In consequence the Pools of Solomon in Jerusalem, recently reconstructed, are filled to over-flowing with water for the first time since the destruction of the city by Titus in 70 A.D. The former pestilential swamps throughout the Palestinian valleys have been drained, and in place of forty wretched villages as formerly there are today 120 flourishing colonies.—*Jewish Gleanings.*

EDITORIAL

THE FATHERHOOD OF GOD

"Our Father which art in heaven" *(Matt. 6:9)*.

The subject of the Fatherhood of God is one of great and of grave importance, since around it a number of very important Scriptural doctrines revolve. It has a direct relation to and bearing upon the fall and sinfulness of man the creature, the vicarious and substitutionary death of the Lord Jesus Christ in behalf of sinful man, the absolute necessity of the new birth, and the fact and teaching of a spiritual brotherhood. It is therefore important that we discover and understand clearly what the Scriptures teach concerning this important subject.

The days in which we are living are days of apostasy, and therefore, days of doubt and unbelief, as well as days of fads and of fancies. These fads and fancies are fashioned by Satan and all too often fostered by pulpit and pew. These fads and fancies are subtle fallacies and cannot be believed and accepted with safety; they are the rather to be avoided and shunned because they are the doctrines of demons. It is by means of these fads and fancies that Satan seeks to destroy some of the most precious and vital truths of Scripture.

Now of all the fads and fancies of these last days there is none more vicious than that of the Universal Brotherhood of Man. This doctrine states that there is a Universal Fatherhood, and that Father is God. If God is a Universal Father, then all men are the children of God. If all men are the children of God, there is a Universal Brotherhood. It is obvious and clear, therefore, that Universal Brotherhood is indissolubly linked to Universal Fatherhood, and that together they do violence to the whole fabric of "the faith once for all delivered to the saints".

The teaching of the Universal Fatherhood of God and Brotherhood of man states that all men are the children of God, and therefore, it denies the fall of man and his consequent sinfulness. Denying the fall and sinfulness of man, it defames the Person of Christ and despises the Cross; and furthermore, it denies the Scriptural doctrine of the birth from above and makes void and sets aside the Scriptural teaching of a spiritual brotherhood. It is clearly evident, therefore, in the light of all this that the subject of the Fatherhood of God is one of great and of grave importance.

We shall point out, in a brief outline study, the outstanding facts of teaching in Scripture respecting the Fatherhood of God.

1. The Teaching of the Fatherhood of God is not an Old Testament teaching.

Two things are to be carefully considered in this connection.

First, the Old Testament reference to Deity is almost universally to the Triune God. Three Persons are clearly indicated in the Holy Trinity in the Scriptures —the Father, the Son, and the Holy Spirit —and these three are one God. The Father is not the Trinity, the Son is not the Trinity, neither is the Holy Spirit the Trinity, but the three Persons together constitute the One Triune God. And it is to this one Triune God that the Old Testament Scriptures make reference. There is one passage in the Old Testament in which the unity of the Godhead is proclaimed with singular emphasis. Moses said to Israel of old, "Hear, O Israel: The Lord our God is one Lord" *(Deut. 6:4)*. This fact of revelation and truth is the foundation and bulwark of Israel's national faith. The word "one" in this passage is from the Hebrew "ehad", which means a compound unity. It is from the Latin "unus", meaning one made up of others. Literally translated, the Companion Bible says, this clause would read: "Jehovah (the self and ever existing One), our Elohim is One Jehovah". The word "one" (*Heb.*, "ehad") signifies, not an absolute, but a compound unity; a collection of several into one. Such a Being is the God of the Old Testament Scriptures—one God—a compound unity. The three Persons of the Godhead are one in essence of being *(Gen. 1:1,26; 11:7)*.

Second, The Old Testament reference to Deity is not a reference to His Fatherhood. The Lord Jesus spoke first of all to His disciples of God as their Father. His reference to God as Father indicated an entirely new relationship to the disciples, a relationship that had never been made known before in its true character. The title "Father" was wholly different from any title ever given to God in the Old Testament. In the Old Testament God is revealed under various significant titles, but never under the title Father. In the Old Testament God is revealed as—

"Jehovah God" *(Gen. 2:4)*. The title rendered "Lord" in the A. V. is from the Hebrew word, which properly translated is Jehovah. The title Jehovah means "the self-existent One" *(Exod. 3:14)*. But in its deeper meaning it also signifies "to become"; that is, to become known. It points to a continuous and progressive self-revelation. The title Jehovah, then, in reality means "the self-existent One who reveals Himself". The "Jehovah God" of the Old Testament is the enduring, immutable, unchanging God, who reveals Himself in redeeming love and power *(Mal. 3:6; James 1:17; Gen. 2:4; 3:21; Exod. 3:13-17; John 1:1,14; 3:14-16)*.

The "Almighty God" *(Gen. 17:1)*. This title expresses the sufficiency and the power of God. He is the God that is enough for faith, the God from whom fruitfulness is found. The "Almighty God" of the Old Testament is the Omnipotent One *(Dan. 4:35)*.

The "Most High God" *(Gen. 14:18)*. A similar title, "the God of Heaven" is used at least eighteen times in the Old Testament. The title the "Most High God" signifies supremacy and authority. He is the supreme Ruler, the One who by His decrees determines future events and shapes the destinies of kingdoms and nations *(Dan. 2:20-22; 4:34,35)*. The "Most High God" of the Old Testament is the incomparable God *(Exod. 9:14; 15:11; II Sam. 7:22; Ps. 71:19; 113:5; Jer. 10:6; 49:19)*.

It is clearly evident from this Old Testament revelation that the Triune God is made reference to under various significant titles (still others could be cited), but He is never referred to as Father. This is an entirely new revelation, from that of the Old Testament Scriptures, given in the first instance by the Lord Jesus Christ Himself. The title "Father" is a New Testament title. It is said to appear 126 times in John's Gospel, 42 times in Matthew, 6 times in Mark, and 17 times in Luke, while it occurs a number of times in the other New Testament Scriptures.

2. The New Testament reveals in plain and telling language the fact that God is the Father of our Lord Jesus Christ *(II Cor. 1:3; Eph. 3:14; I Peter 1:3)*.

In the Old Testament references to Deity there is comparatively little mention of the three separate Persons of the Triune Godhead, but in the unfoldings of the Divine plan of redemption, as revealed in the New Testament, there are drawn the clearest distinctions as to the person, relationship and work of each. It is in the New Testament that we learn that a relationship exists between the First and Second Persons of the Trinity, which is likened to the relationship which exists between a father and a son.

First, The relationship of Father and Son between the First and Second Persons of the Trinity has always existed. The Lord Jesus was "the Firstborn of every creature" and "the only begotten Son" from all eternity *(John 17:5; Col. 1:15-17; Heb. 1:5-10)*. He was with the Father and was coequal with Him from the beginning *(John 1:1,2)*.

Second, The Truth that the Father is the Father of our Lord Jesus Christ is slightly mentioned in the Old Testament Scriptures *(Ps. 2:9; Is. 7:14; 9:6,7)*. At least this much is revealed in the Old Testament of the Fatherhood of God.

Third, The Son of God is said to have been begotten of the Father *(Ps. 2:7; John 1:14,18; 3:16,18; I John 4:9)*.

Fourth, In the fullness of time the Son became incarnate, being conceived of the Holy Spirit in the womb of the virgin Mary *(Gal. 4:4; Matt. 1:18-23; Luke 1:35)*. The angel said the Child born should be called the "Son of the Highest" *(Luke 1:32)*, and the "Son of God" *(vs. 35)*. The Lord Jesus is also said to be the Son of the Father *(II John 1:3; John 1:14; 3:16)*.

Fifth, The Father acknowledged the Lord Jesus Christ to be His Son *(Matt. 3:17; 17:5; Luke 9:35)*.

Sixth, The Son acknowledged God to be His Father *(Matt. 11:27; 26:63,64; Luke 22:29; John 8:16-29,33-44; 17:1)*.

Seventh, The Son was acknowledged by men to be the Son of the Father, the Living God *(Matt. 16:16; Mark 15:39; John 1:34,49; Acts 3:14)*.

Eighth, The Son yielded submission to the Father and thereby acknowledged Him *(John 8:29,49)*.

Ninth, the demons even recognized that Jesus was the Son of God the Father *(Matt. 8:29)*.

3. The New Testament reveals in equally plain and telling language the fact that God is the Father of all among men who believe on the Lord Jesus Christ.

In this connection we need to be warned against the modernistic teaching which is now so general and widespread and which claims that God the Father is the Father of all mankind, and that there is therefore a Universal Brotherhood among men founded

(Please turn to page 8.)

OUR CREED: THE WHOLE BIBLE

Harvest Field Pulpit

A MONTHLY SERMON

OUR MOTTO: PREACH THE WORD

OUR UNANSWERED PRAYERS

By Dr. Wilbur Chapman

My text is in James, chapter 4, verse 3: "Ye ask, and receive not, because * * ". You may finish it in one way, or you may finish it another. You do not receive an answer to your prayer because if you should receive an answer you would spend it on your own evil purposes. God never answers when that is the purpose of our hearts. You ask, and receive not, because there has been a sin in your heart. "If I regard iniquity in my heart the Lord will not hear me". But I might go on finishing that text for you. If you turn over the pages of the New Testament you will find that Jesus was always speaking about prayer. He presented it as a duty. He said, "Watch and pray, lest ye enter into temptation". Jesus was

Always Speaking About Prayer,

and yet He practised it more than He preached about it. Therefore, He is the best example of prayer. And if you would know why your prayers are not answered, square your life with that of Jesus: compare your manner of living with His teaching, and doubtless the reason for unanswered prayer will be given to you quickly.

Prayer has just as much power as ever. It only waits for your claiming and mine. In America we have had a great number of exhibitions. One day I heard a man lecturing on the World's Fair movements. He went on to say that in 1876, in the city of Philadelphia, at the greatest exhibition which, up to that time, had been known, there was no display of electricity, because men had not then appreciated the power of electricity. He stated that in the last exhibition at St. Louis there was

A Most Wonderful Display

of this marvellous power, which has come to be a necessity in these days. And yet there was just as much electricity in 1876 as there is to-day, but men had not then appreciated it. If you are living a powerless life, the difficulty is with yourself. "And if you regard iniquity in your heart, the Lord will not hear you".

God is just as willing to give as ever. We do not need to be importunate in our praying to persuade God to hear, but it would seem to me that we should rather be importunate to be ourselves in the right attitude, for God could not trust us all with blessing. You have asked God for many a thing which, if He had given it to you instantly, would have been your spiritual undoing. God is willing. The difficulty must be in my life or in your life.

Now, may I give you two or three examples of prayer from St. Paul? The first is in Ephesians 3:17: St. Paul prays for Pentecost. He asks that "Christ may dwell in your hearts by faith". He does not say "come in for a moment," but he uses the word "dwell". There is really no excuse for

An Intermittent Christian Experience.

You say that you are on the mountain to-day, and in the valley to-morrow; but there is no reason why you should be. If we were living where God wants us to live, He would all the time be filling us; He would always be using us. St. Paul prayed for Pentecost. And the reason why some of us are praying and receiving no answer, is because when we pray we are out of connection with Heaven. We are away under the juniper-tree, in the darkness of doubt.

Secondly, St. Paul prayed, in Colossians 1:9, for perception. "We * * do not cease to pray for you, and to desire that you might be filled with the knowledge of His will." Now, to know the will of God is one thing, and to know it and do it is another thing; and to know it and love to do it is a very much higher kind of service. Many of us have been praying and receiving

No Answer to Our Prayers.

because our wills do not articulate with God's will. We are out of fellowship, and God cannot trust a man who is out of fellowship.

In the third place, Paul prayed for perfection. Hebrews 13:20; "Now, the God of peace * * make you perfect in every good work to do His will".

That is a prayer for sanctification. We are afraid of the term. Whenever a man says he is sanctified, we say we will watch him and see how he lives. I am not discussing any views of sanctification which you may have as a theory, or which you may have worked out in your Christian experience, but I am saying that the word "sanctification" means separation. And when St. Paul says, "This is the will of God, even your santification", he means separation. Separation from the world, separation from wilfulness, separation from pride, separation from sin, separation from self. Many a man has prayed and had no answer to his prayer, because he was

In Touch With the World,

and the current ran through him and out of him. He could not hold the answer if God had given it to him.

If a man says he is perfect, we always question it. We always wonder whether he is or not, or whether his wife would say he was. But th word does not mean "sinlessness." When St. Paul says, "The God of peace make you perfect", he is not talking about sinlessness. A friend of mine who knows his Greek Testament better than I know my English Testament, says that the word here is a medical term, meaning "to set a bone." He says that St. Paul, when he prays, is saying, "The God of peace set a bone that is out of joint." And there is many a man who has prayed and received no answer to his prayer because he is out of joint. The Greek word that St. Paul uses here, "perfect", is exactly the same word that is used when the disciples are described as "mending" their nets. So St. Paul says, "The God of peace mend you". And some of us need a great deal of mending.

I Went Down a Mine

in our country once. I saw the miners going to their work, with their hands and faces clean. When they came out their hands and faces were black, but there was one part of the face perfectly clean. It was the ball of the eye. And the reason why that was clean and all the rest of the face black, was not because the dust did not strike the eye. It was because the little tear-gland did its work, and kept washing the eyeball clean. You can keep unspotted from the world. Listen. The Blood of Jesus Christ is cleansing us from all sin. You must keep in fellowship with God, if you would keep right. Many a man has prayed and received no answer to his prayers because his life was not right.

George Muller's Great Faith.

But you say, "Why, I could have prayed, too, if I had lived in St. Paul's day." Well, take George Muller in modern times. One day the heating apparatus in the Bristol Orphan Homes broke down. It was a serious matter. A cold wind was blowing, and there was a danger of the little children suffering terribly from the cold during the night. George Muller was one of the men who had this work in charge, and he did what some of us would have forgotten to do. He dropped down on his knees and said, "O God, these children are in my charge as Thy steward. Thou dost hold the winds in Thy fist. Would it not be for Thy glory to change the course of the wind, and protect the children?" And it was as if God had bent down from His throne. Almost instantly the wind changed to the south. I am not stating this as my opinion. It is written in history. Those little children were protected, for God had enfolded them. Then, as if to make the answer more significant, when the heating apparatus had been repaired the wind went back to the north again.

Why are Our Prayers Not Answered?

There are many reasons. Turn to I Peter 4:7: "Be ye therefore sober, and watch unto prayer". That means, "Do not be intoxicated when you pray." You say, "I do not take strong drink." But that is not the only way to be intoxicated. A rich man, who had made millions of dollars within a few years, was once a member of my church. About three months after he joined the church, he came to me and said, "You will have to pray for me. I am getting intoxicated with my wealth, and fascinated with the world. I am losing my power."

There is many a man whose prayers do not rise higher than the roof, who used to pray with power. There is many a woman whose prayer is not a prayer at all. Why? Because the man is held in the clutch of business. He is putting business in the place of God. The woman is held with the charm of society. She is putting society in the place of fellowship with God. Hear me, friends. There is a life for prayer, and unless our lives are right we cannot pray.

There are Three Answers

to prayer. You may say that you have had three hundred. Yes, but you have only had three. That is, you have only had three different kinds. The first is—Yes. God still says it. He said it to me within these past few days. He said it to you within a year. God answers prayer. I was staying in an hotel in Chicago, where a gentleman came in to see me. He said, "My wife was a member of your church in Philadelphia." I said, "Well, how about you?" And he burst out

into such a torrent of blasphemy that I said, "You must be quiet or leave. I cannot hear you talk about God like this." Then he told me he was nearly frantic. He said, "My boy is dying of pleuro-pneumonia. I am in want, and have no money to pay for the doctor." I wanted to give him money, but he would not take it. Two or three days later, in a mission meeting that we were holding, I saw

This Same Man Hand a Note

to one of the ushers, who brought it up to me. This was written in the note: "Dear Sir, —Will you please pray to-day for a boy who is dying? The doctors have given him up. This request is signed by a believing mother, and carried by an unbelieving father. Please pray for him." I asked my friend Major Cole to come down with me to the house and pray for the boy. The doctor had been in the house at eleven o'clock in the morning, and said, "There is no hope." At half-past twelve o'clock he came again just to see the mother, expecting the boy to be dead, and he said again, "There is no hope." And Major James H. Cole, at twenty-five minutes to one o'clock, rose to pray. Taking hold of the back of the chair with one hand, and reaching up with the other, he said this: "O God, canst Thou not raise up this boy at this moment, and in raising him up, save his unbelieving father?" Then the prayer went on,

Until I Opened My Eyes

to see my friend standing there with a rapt expression on his face, and with the tears rolling down his cheeks. At a quarter to one o'clock that boy opened his eyes. A few moments later he sat up, and when his father returned in the evening he was sitting up in the bed. The next day he was seated in a chair, and at the end of the week he was walking about the house. I know the boy. I know his father and his mother. The following summer, one of our greatest theologians, Dr. Paton, was speaking at our Bible Conference on prayer and God. It was a magnificent scholarly address, and at the close of it the people sprang to their feet and began to sing "All hail the power of Jesus' Name," and all the ministers present burst into a cheer. When they sat down, a man rose and said, "Dr. Paton, may I speak?" And when he had obtained permission he said, "I was an infidel, but God

Raised Up My Boy

from a death-bed, and I never knew that He was God. But all these weeks I have been seeing Him, and to-day I have found Him!" Since then that man has suffered poverty, and almost every kind of ill and pain that could grip a man's body, but he has never flinched. God answers prayer. It is written in the Bible, emphasised in history, illustrated in every-day life. He answers prayer. You know why He has not answered yours.

The second kind of answer is "No." "No" is just as much of an answer as "Yes." Look into the history of your dealings with your own children, and see if "No" has not often been a better answer than "Yes." Your child came to you and said, "Mother, I want this," and with all the tenderness of a mother's nature, and because of your great love, you bent forward and said, "No, my child." And you came before God and said, "O God, give me this," and God said, "No, My child," That was an answer. And you can put your hand over your eyes and think your way back through the past, and God's "Noes" to you have been better than "Yes." I was delivering this address in one of our Southern States in America, and had reached this point, when a gentleman rose up and said, "Friends, you know how I prayed for my boy, that God might let him live, and God took him. I have stated publicly that God had not answered my prayer, but now I know that He did. He said, 'No.'" Then, when he could control his emotion, he added, "And, do you know, the greatest spiritual blessings I have had in my life came after my boy went to heaven." "No" is an answer.

There is a third answer. What is it? You can say, "O God, take away this thorn in the flesh." God does not say "Yes"; He does not say "No." You can go to Him and say, "O God, deliver me from this trial." And God does not say "Yes"; He does not say "No." What does He do? Well, I may illustrate it. One of the officers in my church in New York is a great surgeon.

One Day a Father Brought

in his little boy, and said, "Doctor, you must operate on this boy quickly." When the doctor made his examination, he found that he would have to operate on the boy immediately. He also found that the heart would not stand an anæsthetic. So he said to the father, "I will put him on the table, and I will operate quickly. But you had better not stay in." The father started for the door, but he came back, and said, "If the boy can stand it, I ought to be able to stand it." He reached out his right hand and took the boy's left, then turned his face away. The doctor afterwards told me that he went through the operation, and the boy scarcely winced. "I have always wondered," said he, "how much of

The Strength of the Father

beat its way into the body of the boy." There is your answer. You say, "O Lord, I am going to face this trial," and God lays His hand on your head and says, "Be still, and know that I am God", and with every touch of God's hand there comes beating in all the throb of His infinite life.

Lord, teach us to pray! Teach us to pray!

THE GENTLE SPIRIT

J. M. Pike

What a rare accomplishment is a gentle spirit! In exceptional cases, it is natural; but in general, it is only acquired after long experience in the school of Christ. There are those who still think it necessary to be loud and boisterous, impetuous and emphatic in their expression, in order to convince listeners that they are speaking the truth, and that they are in earnest. How different from the sweet, gentle, quiet spirit of Christ. It was prophesied of Him, "He shall not cry, nor lift up, nor cause His voice to be heard in the streets". "He was meek and lowly in heart", and "gentle in spirit".

Much of the boisterous praying and testifying and preaching is but the energy of the flesh, and detracts from its usefulness because of unnecessary effort. "The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality (or wrangling) and without hypocrisy" *(James 3:17)*.

It is really refreshing to come in contact with a calm, quiet, gentle spirit, who has deep and heaven-born convictions, meeting with all kinds of opposition and contradictions and abuse, but amid it all calm, restful, gentle, and yet firm as the unyielding rock; never betrayed into impatience, or harshness of speech, or hasty action! Christ was never hasty in word or deed. "He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth". "When He was reviled, He reviled not again; when He suffered, He threatened not". Oh, the calm, quiet, sweetness and beauty of a gentle spirit!

Dr. Watson, in that perfect gem of a little book, "A Pot of Oil," says: "So few professing Christians form a deep determination to become thoroughly gentle in their nature and life. They look upon a gentle disposition as a beautiful flower which can grow only in favored spots, or a spiritual luxury, a celestial cake and ice-cream, which is pleasant to have in the feverish bustle of life, but not as being an essential staple in Christian experience. This is why so few Christians are gentle."

"To have a real gentle spirit, there must not be the least secret feeling of anything bitter, or sour, or severe, or combative, or dictatorial, or sitting in judgment, or religious braggadocio. If we do not know how to suffer, then we will never know how to be gentle.

"To be filled with the gentleness of Jesus, we must put it above everything else; that is, set a price on it in our hearts, above all Christian activity, above all preaching, or evangelistic work, or Scripture exegesis, or building of churches, or running a mission, or feeding the poor, or nursing the sick, or going to heathen lands, or cutting a great figure in the Christian world, or in the visible church. Who will believe this and comply with it? The ruin of spirituality among modern Christians is in putting the fussy doing of religion ahead of the deep, Divine inward being like Jesus. Unless our hearts fairly break with intense love of the humility and gentleness of Jesus, so that we appreciate being just like Him in all our inward spirit and behaviour, and esteem that first and foremost in the moral universe, then we must fail of ever knowing Him in the deep sense that Paul refers to in the third chapter of Philippians. The Lamb of God reveals the very sweetness of His inner life only to those who esteem Him in and for Himself, above all creation and all spiritual activities."

A SENSE OF NEED DRIVES TO PRAYER

"For a friend of mine in his journey is come to me, and **I have nothing** to set before him" *(Luke 11:6)*.

How impressive it is that one of the planks upon which our faith in approach to God in prayer is founded on a sense of utter need—of absolute nothingness of self-resource—"I have nothing to set before him." That is the position of every preacher in the pulpit, of every Christian worker, of every one of us in our desire to work for Christ and to help others. "In me (that is, in my flesh,) dwelleth no good thing"; "Apart from Me ye can do nothing". "I have nothing to set before him"—that was what drove him out at that untimely hour to the friend who had wherewith to help.—*Dr. R. A. Glover.*

MESSAGES FROM THE WORD

SPIRITUAL, DISPENSATIONAL, PROPHETICAL, PRACTICAL AND DEVOTIONAL

"THE FIRST CHRISTMAS SERVICE"

By Chas. F. Reitzel, *Author and Bible Teacher, Altoona, Pa.*

In the December issue of the "European Harvest Field" there appeared a sermon from our pen under the above caption. In that message we expressed ourself with disfavor on the keeping of Christmas, especially in the form in which it is kept these days. We also showed our aversion to the keeping of days in general. And lest we should not have made ourself clear, we take this opportunity of amplifying what was said in that former treatise.

As an illustration of the meagre extent to which Christ is recognized in the Christmas festivities, we are reminded of some statements made by Pastor Barnhouse in a recent Church Bulletin of his. Of two or three hundred Christmas cards he received last year, only a few had any mention of Christ or Christian things. He examined the stock of cards of several large stores and there were practically none with even a verse from the Bible. One card, however, had—"And they that dwell upon the earth shall rejoice * * and make merry and shall send gifts one to another". "A very fine sentiment," as Mr. Barnhouse says, "and apt to stimulate giving and business in general." But "it happens, to be," as he continues, "a quotation from the prophecy of the Book of the Revelation, concerning an event during the reign of the Anti-christ. During the early part of the seven year reign of this Satanic incarnation, God has promised that there will be a supernatural witness in Jerusalem. Two men shall preach faithfully and shall be invulnerable to every enemy attack. Finally, when they have finished their testimony, God permits Satan to overcome them. They are killed and their bodies lie in the street." Then comes in the verse of Scripture under consideration—"And they that dwell upon the earth shall rejoice **over them** (the words, **"over them"**, omitted on the Christmas card), and make merry, and shall send gifts one to another". Here the Christmas card ceases quoting, but the Bible continues—"Because these two prophets tormented them that dwell on the earth". May be that the placing of this verse of Scripture on a Christmas card was not a mistake after all. Who knows but that the personality back of the scene and who was responsible for the act was none other than the Devil himself? For surely much of the display and doings at Yuletide are not only **non**-Christian, but actually **anti**-christian, for everybody knows that the most inappropriate time for holding a revival meeting is during the holiday season. There is danger of confusing Christ with anti-christ.

Well, generally speaking, two things are certainly true: 1. The observance of days is not a characteristic of the Church age or age of Grace. This is seen, in the first place, in the fact that there is no New Testament **command** for such a thing. But you say, "Quite true, but then there is no command against such a practice." We admit all this, but it must be remembered that under Law two young men, Nadab and Abihu, were smitten dead for introducing into their religion something which the Lord "had not commanded them," that is, a thing against which He had given no orders. Then, too, there is no New Testament **example** in support of the observance of days. And this is strikingly significant when compared with things of a similar character found under the Law. Take, for instance, the Passover. "In this SELFSAME **day** have I brought your armies out of the land of Egypt; therefore shall ye observe THIS **day** (not another) in your generations by an ordinance for ever" *(Exod. 12:17)*. Here it will be seen that both the **day** as well as the **fact** were stressed into prominence. And these two things—emphasis on both day and facts—may be said to be peculiar to all Old Testament feasts, yet one is sufficient to serve as an illustration. Now what is the New Testament parallel or counterpart of the Passover? You say, "The Lord's Supper, for both point to the death of Christ." Very true. And while it is a fact that Jesus instituted the Lord's Supper the **"same night** in which He was betrayed," all of which would seem to indicate that He had in mind a certain day for its observance, yet, in reality, such is not the case. His act may be easily accounted for, for in order to establish the New Testament ordinance and its claims, He must at the same time and of necessity prove to the incredulous mind of the Jew that He was the Antitype of the things found in the Law. Hence He Links together three things —His death, the Passover and the Lord's Supper. And so we seek in vain for a single example for any particular day of the year upon which the Lord's Supper should be observed. The Word merely says, "As often as ye eat this bread and drink this cup". And while in these words the **fact** of observance is implied, yet there is not the slightest mention, not even a hint, either by way of precept or example, of a certain **day** for its observance. So if the Church age had in it the keeping of days, surely it would show itself in the observance of the Lord's Supper. But it does not. Beloved, think this matter over carefully and prayerfully and give it sufficient time to thoroughly soak in. So it is clearly seen that before you are in a position to consistently advocate the keeping of days, you must first explain to your auditor why you do not observe the Communion but once a year, and why that observance is not confined to so-called Good Friday, instead of quarterly or monthly as it is now quite generally observed. But we would have our reader think of another thing. Let him take into consideration that it was to the Galatians, the very people who had gone back under Law, to whom Paul says the strongest things against the keeping of days. This shows that keeping of days and Legalism are very close kin. Hence before our reader is in a position to accuse the other fellow for going back under Law because he mixes works with grace, let him first show that he himself is not under Law in the keeping of days. And he will have no difficulty in proving his case against the other fellow, but just how he will vindicate himself will be found to be no easy task. And can our reader tell us why the Church does not reserve all its baptismal services for Easter Sunday; knowing, as he must, that baptism is related to the resurrection in very much the same way that the Passover was related to Israel's deliverance from Egypt? There is but one answer—the observance of days is not a characteristic of the Church age.

2. The other proposition or true thing is, that the mission of the Church in its relation to the world has to do, **first of all**, with the **death** of Christ and not His **birth**. We say this because of the terrible drift in the opposite direction, and which drift is seen in both the tone and purpose of many of the present-day Christmas entertainments. Note, then, a few things in support of our proposition. (a) Knowing "Christ after the flesh", which is a dominant part of Yuletide exercises, is strongly discouraged by the Apostle Paul *(II Cor. 5:16)*. (b) The Gospel points men **first** to Christ's **death**. "I delivered unto you **first of all** (not how Christ was **born in a manger**, but) how Christ **died** for our sins" *(I Cor. 15:3)*. (c) The Greeks (Gentiles), who asked to see Jesus, were **first** pointed by Christ to the corn of wheat falling into the ground, which was a figure of His death *(John 12: 20, 24)*. (d) In the Tabernacle men were brought face to face **first** with the **Brazen Altar**, upon which the sacrifices were offered, all of which pointed forward to Christ's **death**. (e) When the Holy Spirit gave us the Gospel of John, which is specially intended to help sinners to believe *(John 20:31)*, isn't it rather significant that He entirely omitted all references to the wise men, the manger and the shepherds? He points lost man, not so much to the "Child born", but to the "Son given". Our risen, ascended and glorified Lord detests the world printing its kisses on the cheeks of His humanity so long as they continue to spit in the face of His Deity. And in saying these blunt things, sinners and untaught believers may be deterred in some things, especially from putting wrong things first in matters spiritual, yet the true saints of God will be none-the-less discouraged in joining with Mary, and Elizabeth, and Zacharias, and Simeon in praising God for the young Child Jesus.

Note.—The above article, as well as some other new material, has been added to our **First Christmas Service** sermon, and same is being printed in tract form, and can be had from the author for 6 cents per copy.

CHRIST AS A STONE OR ROCK

Rock or stone speaks to mankind of solidity, strength, hardness, unchangeableness, durability. Since stones are objects with which everyone is familiar, what more fitting and universal type, could be employed, with which to describe the Person and Work of Christ? Even the quality of hardness is not lacking in Him; for did He not set His face as a flint to go to Jerusalem to die on the Cross of Calvary? And throughout the Holy Scriptures is not the Christ of God referred to as "The Rock," "The Stone"? In Deuteronomy 32:18 we read: "Of the Rock that begat thee, thou art unmindful and hast forgotten God that formed thee", and again, in I Peter 2:4, "To whom

coming as unto a living Stone, disallowed, indeed, of men, but chosen of God and precious."

The poet caught the inspiration of this great fact when he wrote:—

"Dear Name, the Rock on which I build,
My shield, my hiding-place,
My never-failing treasury, filled
With boundless stores of grace."

Now, as regards the individual standing or position before God, there are two great divisions or classes into which the whole race of mankind is divided, namely, saint and sinner, saved and unsaved, believer and unbeliever; while collectively and in relation to God's great plan of Redemption there are three general divisions, two of which are mentioned in the Old Testament. The third brought to light in the New Testament a previously hidden mystery. These three great classes are—the Jew, the Gentile and the Church of God. In relation to these different classes or divisions, Christ is foreshadowed by the figure of a Rock, or Stone, in different ways, and with varied shades of meaning.

First, to the Jews

These people who were in covenant relationship with God, but out of touch and fellowship with Himself, were looking forward to a prophesied, coming, Messiah, who was to deliver them from their enemies and to set up a glorious kingdom on earth, to rule over the whole world.

Even the Apostles, in living, personal, contact with the promised One, had this idea strongly rooted in their very beings. The two disciples on the walk to Emmaus, speaking to the One who had joined them and explaining their sadness, said, "But we trusted that it had been He which should have redeemed Israel." Again, when Christ, just previous to His ascension, spoke to them of the descent of the Holy Spirit, their hopes of this coming Kingdom soared again and they asked, "Lord, wilt Thou at this time, restore again the Kingdom to Israel?"

They never were rebuked for expecting such a Kingdom, far from that! Did not Christ Himself give them a foreview of that same Kingdom, while they were with Him in the Holy Mount? But what the Jewish nation was rebuked for, was their blindness and stubbornness, in not seeing in the man, Jesus, the Christ of God, and accepting Him as their prophesied Messiah. This, no doubt, was because He had not come in the way they had thought He would come and had not set up, at once, an earthly kingdom. Truly "My thoughts are not your thoughts neither are your ways My ways, saith the Lord". And so at His first advent Christ was to both the houses of Israel a Stone of Stumbling and a Rock of Offence *(Is. 8: 14, 15)*.

But when He comes again (and the prophecies concerning His Second Coming will be just as certainly and literally fulfilled as were those of His first advent), the Jews "shall look upon Him whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn", for "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh * * and ye shall dwell in the land that I gave to your fathers, and ye shall be My people, and I will be your God". Yea, such a wonderful event shall take place as shall give rise to the remarks, "Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once?"

God says in His Word, "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of His roots". "Behold the days come, saith the Lord that I will raise unto David a Righteous Branch, and a King shall reign and prosper, * * and this is the name whereby He shall be called The Lord Our Righteousness". "And the Lord shall be king over all the earth". The nation of Israel will accept their Messiah, He will be their King and will establish a glorious earthly Kingdom, compared with which all previous great kingdoms will be as nothing, for "Who art thou, O, great Mountain? before Zerubbabel thou shalt become a plain, and He (God) shall bring forth the Headstone thereof with shoutings, Grace, grace unto it".

When Jesus Christ returns to earth He will be to the Jews the Headstone.

Second, to the Gentiles or Other Nations

We wish to deal, now, only with those nations to whom have been entrusted world-wide power, authority or dominion. These great world-empires just four in number, not now taking into consideration the powers that have sprung from one or the other are,—Babylon, Medo-Persia, Greece and Rome. These great powers ruled, or had power to rule, consecutively the whole inhabited earth. While used of God in harassing, or restoring, His covenanted people, the Israelites, still none of the four were animated or controlled by Godlike, principles, affections or motives; quite the reverse.

Satan, in tempting Christ, showed Him all the kingdoms of the world and the glory of them, and said, "All these things will I give Thee, if Thou wilt fall down and worship me." Christ, by whom, and for whom, were all things created, did not contradict Satan's ability to do as he said, nor his ownership, and governorship of this world (usurped though it was,) but defeated the Tempter by the Written Word. An unbiased study of the history of these great world powers must show to the open, candid mind that the government of this world has ever been invested in nations whose principles and actions, of force, greed, selfishness, pleasure and gain, have proclaimed beyond doubt or dispute that they were under the management and control of Satan.

By Divine Revelation, we are shown that in the latter years of the existence of this earth, in its present form, the Roman power, which ceased to be, is to be revived, in a confederated ten-kingdom empire, covering the sphere of authority of ancient Rome. This power is to rule the world, under the leadership of a wonderful man, a man who is given his power, seat and great authority by Satan, because he accepts the prize refused by Christ and rules under direct inspiration of the Devil himself.

When this revived Roman world-empire is at the zenith of its power and glory, Christ will return as "The Stone cut out of the mountain without hands", will destroy this devil-inspired, man-made, kingdom and will establish a kingdom which is built on principles of strict justice and righteousness and which carries on its administration amid scenes of world-wide peace and harmony. To Gentile world-dominion Christ is the smiting stone cut out without hands which smites the image upon his feet that were of iron and clay and breaks them in pieces" *(Dan. 2:34)*.

Third, to the Church

By the term "Church" we do not mean any denomination or sect of man's making or designation. Neither do we mean any material building composed of brick, stones, mortar, lumber, etc., grand though such may be in outward appearance or inward appointments and decorations. What we do mean is the number of individuals scattered here and there in the different denominations (or so-called "non-denominations") who have been born again from above, born out of God, those who have been made partakers of the Divine Nature through the supernatural workings of the Holy Spirit of God. These and these alone form the Church which is His body, the true, though invisible Church; and to this church or called-out assembly, Christ is shown related, by the type of a Stone, in a two-fold sense.

First, He is the Rock foundation on which the whole building rests and is erected. For the whole body of believers is likened to a building. As the inspired writer puts it, "Ye also as lively stones are built up a spiritual house", and again, "Ye are God's building".

At one time during His earthly existence, Christ said to His Disciples, "But whom say ye that I am"? And Simon Peter anwered and said, "Thou art the Christ, the Son of the Living God". And Jesus answered and said unto him, "Blessed art thou, Simon BarJona, for flesh and blood hath not revealed it unto thee, but My Father which is in Heaven. And I say also unto thee, Thou art Peter, and upon this Rock I will build My Church and the gates of Hell shall not prevail against it." He did not promise to build His Church on Peter, but upon this Rock confession Peter had just made, of Jesus, the humble Man of Galilee, as the Messiah, the anointed One of God and Son of God as Peter is careful to point out in his first Epistle chapter 2, verses 4-9.

We are told in the Acts of the Apostles, that as soon as Saul (afterwards Paul) was converted, had received his sight back again, was baptized and had been strengthened in body by food, he preached Christ as the Son of God. Afterwards he wrote to the Corinthian church, "Other foundation can no man lay, than that is laid, which is Jesus Christ". Yea, and once for all, did not God's Voice come from Heaven when the man Jesus, was baptized in Jordan, testifying of Him "This is My beloved Son, in whom I am well pleased"?

The Rock foundation on which the Church, the real Church, is built, is the fact, that Jesus, the man of Galilee, the Man of sorrows and acquainted with grief, the One whom Jew and Gentile conspired to crucify, is the Christ, the Son of the Living God.

But, secondly, He is also something else to the true Church. God said to Job, "Where wast thou when I laid the foundations of the earth? Who hath laid the measures thereof? Who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof? When the morning stars sang together and all the sons of God shouted for joy"? We know that the earth has no foundations nor corner-stone, and Job well knew it too, for he said, "He stretcheth out the North over the empty place and hangeth the earth up-

on nothing." Therefore it is thought that the reference here was to a building. But what kind of a building has foundation—S—and one chief corner Stone? There is just one answer and that is—a pyramid. In Isaiah 19:19, 20, we read, "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord, and it shall be for a sign and for a witness unto the Lord of Hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and He shall send them a Saviour, and a great One and He shall deliver them".

The great pyramid near Ghizeh in Egypt is on the border between Upper and Lower Egypt and also in the midst of Egypt. "In that day" refers to the Day of the Lord when Christ is to be manifested on the earth, in response to, and deliverance of His chosen people, Israel, who will be suffering under awful oppression, to deliver them by smiting their enemies. The Church will have been previously caught away to see and to be united with her Lord, Her Head. The pyramid is a sign and a witness for the Lord unto that Day and in that Day.

It is this form of building that typifies or symbolizes the Church. The solid rock was leveled to make a foundation for the pyramid and under the four corners, subfoundations were cut down a few inches into the solid stone. And so, the pen of inspiration writes, "And are built upon the foundation of the Apostles and Prophets". But it also says, "Jesus Christ, Himself, being the Chief Corner Stone. In whom all the building fitly framed together, groweth unto an holy temple in the Lord."

The one place into which the Chief Corner-Stone fits is the top. All the lines and angles of the building would have to conform to it, and it would join all together.

As the hard, inanimate stones are made to live they are added to the building, according to the Divine plan, and made to conform to the image of God, the Divine Corner-Stone. They are witnesses for God now, in this world, and when called up to Christ, will be judged and united with and to Him, who is the Head of the Church. Oh, what a glorious building indeed that will be with Christ as the Chief Corner-Stone and also the foundation, the Alpha and Omega, the Beginning and the End, and the Church the framework of a glorious building, white and glistening in between. To the Church, then, Christ is the foundation, and also the top, the head or Chief Corner Stone.

Fourth and Fifth to the Saved

Then, 4th and 5th, to the saved and the unsaved, for (for various reasons) we will take these two classes together.

Let us take it for granted, for the sake of time and space, that all are unregenerated by nature, "All have sinned", and also, that all may be regenerated, may be saved by grace. There is an illuminating little incident recorded of the Children of Israel during their journey toward Canaan. The people were thirsty, and when Moses went to God about it, he was told to smite the Rock and water would come out of it. He did so, the water came out, and the people were abundantly refreshed by simply partaking.

Christ gave His back to the smiters. "We did esteem Him stricken, smitten of God and afflicted". On the Cross Christ fulfilled the type of the smitten Rock and He was smitten that life might flow out to all who will believe.

"I heard the voice of Jesus say,
'Behold I freely give.
The Living Water, thirsty one,
Stoop down and drink, and live.'
I came to Jesus, and I drank
Of that life giving stream,
My thirst was quenched, my soul revived,
And now I live in Him."

Any unsaved, unregenerate one who will believe in and accept Christ as the one who was thus smitten for him or her shall receive life eternal and is at once added to the Church, a living stone. This has been dealt with above. Anyone who will not so accept of Christ, who will not drink of the Water of Life and who fully and finally refuses to do so or leaves decision until too late, must suffer awful judgment. God's chosen and covenanted people were judged and punished when they turned away from Him. The Egyptians were judged and punished in the Red Sea. The cities of Sodom and Gomorrah were condemned with an overthrow, suffering the vengeance of eternal fire. The world was once destroyed by a flood. Yes, even the angels that sinned were not spared, but were cast down and are being reserved in everlasting chains under darkness unto the judgment of the great day. "And thinkest thou this, O man, that thou shalt escape the judgment of God"? "For the time will come that judgment must begin at the house of God, and if it first begin at us what shall the end be of them that obey not the Gospel of God"? Certainly, the wicked will be turned into hell and all nations that forget God. Woe unto the wicked! it shall be with Him. For, "The wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men". And, "The wages of sin is death". "Sin, when it is finished, bringeth forth death", and "Whosoever was not found written in the book of life was cast into the lake of fire, which is the second death".

O, unsaved one, if you happen to be reading this, do you think that if God spared not His own Son, He will spare you if you do not believe in Him, do not accept the provision, the one and only provision, He has made for the remission of your sins? God commands you to repent because "He has appointed a day in the which He will judge the world in righteousness, by that Man whom He hath ordained, whereof He hath given assurance, unto all men, in that He hath raised Him from the dead". God hath committed all judgment to the Son. Ah, dear unsaved friend, if you do not drink of the Water of Life from the Smitten Rock in that day He will be to you the crushing Stone of Judgment.

"Be in time. Be in time.
While the Voice of Jesus calls you
Be in time.
If in sin you longer wait
You may find no open gate,
And your cry be just too late,
Be in time.

—Unknown and Yet Well-Known.

THE FATHERHOOD OF GOD

(Continued from page 3.)

upon a supposed Universal Fatherhood of God. This is an utterly unscriptural teaching, yea, a snare of Satan.

FIRST, IT IS TRUE THAT THE HUMAN RACE AT ITS BEGINNING WAS "THE OFFSPRING OF GOD" *(Acts 17:28, 29)*. The Apostle is not speaking of God as "Father" in this passage, neither is he proclaiming the so-called brotherhood of man. He is quoting certain Greek poets and approving what they said, to establish the fact that in his creation man is "the offspring of God". Dr. Young points out that the word "offspring" is from the Greek "genos" which means race-kind. Paul, in exposing idolatry, refers to the work of God in creation, in which He created man in His own image *(Gen. 1:26, 27)*, and is arguing, that therefore, man is an intelligent, moral and rational being and that because of that fact the "Godhead" cannot be likened to a dumb, senseless, dead idol, no matter how artistically it be molded. He is not speaking of any spiritual relationship whatever, and therefore does not have in mind the Fatherhood of God neither the brotherhood of man. These are spiritual relationships, resulting from faith, and have their source in God's grace. It will be noted that in tracing the genealogy of Christ, Luke declares each and every generation until Adam to be the offspring of the preceding generation; of Adam alone he says "which was the son of God" *(Luke 3: 23-38)*. Adam alone was the Son of God because of his creation by God, and in him the entire race of mankind are "the offspring of God" by creation.

SECOND, THE HUMAN RACE, IN ADAM THE FEDERAL HEAD OF THE RACE, BROKE AWAY FROM GOD AND IS RUINED, SINFUL AND ESTRANGED. Adam by his sin brought the curse upon the whole creation *(Gen. 3:16-19)*. As the federal head of the race, the race became sinners in Adam and the Divine sentence of death passed upon all *(Rom. 5:12-14)*. He drew down into his own ruin the entire race of mankind. In this connection it will be well for us to reflect upon what is said of the unbelieving and the unsaved in the New Testament. Speaking to those who disbelieved, the Lord Jesus said: "Ye are of your father the devil" *(John 8:44)*. Likewise, when describing the unregenerate, He said, "The tares are the children of the wicked one" *(Matt. 13:38)*. The Apostle Paul wrote of the unsaved as being "The children of disobedience", and "The children of wrath" *(Eph. 2:2, 3)*.

THIRD, THE SCRIPTURES TEACH THAT ALL WHO BELIEVE ON CHRIST UNTO SALVATION ARE THE CHILDREN OF GOD *(John 1:12, 13; Gal. 3:26; Eph. 2:19; 3:15; 5:1)*. Spiritual sonship is not on the ground of the first birth, or the natural birth into the Adamic family, but on the ground of the new birth, or the birth from above into the family of God. By the regenerating work of the Holy Spirit the believer is made a legitimate child of God. At the time of his birth from above by the Holy Spirit, he receives the Holy Spirit whereby he cries, "Abba, Father" *(Rom. 8:15; Gal. 4:6)*. Being born out of God, he is the partaker of the Divine nature, and on the ground of that birth, he is an heir of God *(Titus 3:4-6; II Peter 1: 4; Rom. 8:16, 17)*.

FOURTH, SPIRITUAL SONSHIP INVOLVES A SPIRITUAL RELATIONSHIP—A SPIRITUAL BROTHERHOOD *(Gal. 6:10)*. Believers on the Lord Jesus Christ are one family in Him, united by the bond of spiritual life and Divine nature. This is the only Fatherhood of God and brotherhood of man the Scriptures teach. Do you really believe on Christ? Then you belong to the family of God and are a member of this great spiritual brotherhood, and the God of Heaven and earth is your Heavenly Father.

It is said that in the Isle of Wight there lived a family called Winslow, consisting of Mr. and Mrs. Winslow, and a little girl called Lilly. Mr. Winslow went to America to buy a farm, intending, when he had got all settled, to return and take his wife and child there too. He had written to say everything was ready, and that he hoped to be with them about Christmas. But Christmas came without his arrival; day after day they waited, but could gain no tidings. At last the sad news arrived that the vessel had been wrecked, and all on board, except three sailors, were drowned.

At the close of the first day of sorrow Lilly knelt down as usual to say her prayers at her mother's knees. Almost before she knew it, she found herself repeating the familiar words, "God bless dear father." Her mother uttered a cry of agony. "Dear Lilly, you have no father now. Never say that again." The poor child hesitated as to what to say next. But, as she had been used to close with the Lord's Prayer (Disciples' Prayer, *Ed.*), she began, "Our Father, which art in Heaven". How beautiful the words seemed to them both then! They felt never to have understood them so before; so she said them over again, "Our Father, which art in Heaven", and then a third time. Then the child looked up into her mother's face and said, "Oh, mother, we have a father yet: God is our Father; Jesus said so."

(The foregoing is one of three or four additional Bible studies to a thorough verse for verse exposition of the International Sunday School lesson, by the Editor of **The European Harvest Field, in The Christian Life Series Adult Bible Teachers Quarterly.** Beginning with April these expositions and Bible Studies will be published in the **"Expositor and Illuminator"**, which will appear quarterly. For sample copy of this publication, as well as of a full line of splendid quarterlies and Sunday School papers, address the Union Gospel Press, Box 680, Cleveland, Ohio.)

HOW TO BECOME A CHILD OF GOD

"But as many as received Him, to them gave He the right to become the children of God, even to them that believe on His Name: who are born, not of blood, nor of the will of the flesh, nor of the will of man, *but of God*" *(John 1:12, 13, A. S. V.)*.

The question how to become a child of God is answered in these words. The answer is short and simple. Great emphasis is here put upon **Him, His Name, receiving** and **believing.** Let us ponder these Scriptures, and take to heart their important teaching.

1. **There Is Reference to a Glorious Person.** "As many as received Him". Who it is John refers to is clearly revealed in the first eighteen verses of this 1st chapter of John.

FIRST, IT IS HE, WHO IS THE WORD, THE REVEALER AND INTERPRETER OF THE INVISIBLE AND ETERNAL GOD *(vs. 1)*. Compare Heb. 1:1, 2; John 1:18; Rev. 1:8.

SECOND, IT IS HE, WHO IS THE CREATOR OF ALL THINGS, THE OMNIPOTENT ONE *(vs. 3)*. Compare Col. 1:15-17; Eph. 3:9.

THIRD, IT IS HE, WHO IS LIFE EMBODIED AND PERSONIFIED, THE FOUNTAINHEAD OF LIFE *(vs. 4)*. Compare Ps. 36:9; I John 1:2; 5:20.

FOURTH, IT IS HE, WHO IS THE TRUE LIGHT WHICH LIGHTETH EVERY MAN THAT COMETH INTO THE WORLD *(vss. 4, 5, 9)*. Compare John 8:12; 9:5.

FIFTH, IT IS HE, WHO WAS IN THE WORLD PRIOR TO HIS INCARNATION, AND WHOM THE WORLD DID NOT RECOGNIZE *(vs. 10)*.

SIXTH, IT IS HE, WHO CAME TO HIS OWN POSSESSIONS, AND WHOM HIS OWN PEOPLE DID NOT WELCOME *(vs. 11)*. The rejected One, crucified and slain, raised from the dead and exalted on high *(Acts 2:22, 36; 3: 14-21)*.

SEVENTH, IT IS HE, WHO BECAME FLESH AND TABERNACLED AMONG MEN, MANIFESTING GLORY SUITABLE TO HIS DIVINE SONSHIP *(vs. 14)*. He who was the embodiment and expression of grace and truth.

EIGHTH, IT IS HE, WHO WAS A LIVING EXEGESIS OF THE FATHER *(vs. 18)*. In short then, the Person referred to is the Divine-human One, the God-man.

2. **There Is a Positive Condition Set Forth.** The condition set forth is described in a twofold way:

FIRST, TO BECOME A CHILD OF GOD ONE MUST RECEIVE HIM, THE PERSON MADE REFERENCE TO. It means to accept the Christ of God as Saviour, as one accepts or receives a gift. It is to receive Him spontaneously and heartily.

To become a child of God means to accept a Person and not merely to accept a creed or a dogma of belief. It is to accept Christ as He is set forth in Scripture. No one can ever be a child of God who does not accept or receive Christ as the Scriptures set Him forth.

"As many as" means "whosoever," or "whatsoever persons." This speaks of the freeness and universality of the privilege.

SECOND, TO BECOME A CHILD OF GOD IS TO BELIEVE ON THE NAME OF CHRIST. It is "even to them that believe on His Name". These words are added to give emphasis to the words "as many as received Him" and to make clearer what it means.

In the Scripture the name stands for the character. The Name of Christ (the Word) is the signification and symbolization of who He is and of His Divine offices and mission. The Christ of the Scriptures is the sole and only object of saving faith.

"To believe on" means to repose on the object of faith, on Christ. To believe on His Name is to fully and confidently repose upon Him, to trust Him and to rest in Him. Faith is not a mere mental assent to a doctrine, but a hearty acceptance of Christ, an utter and absolute reliance upon Him as the alone and only Saviour of man *(II Tim. 2: 12)*.

3. **There Is a Negative Fact Clearly Stated.** "Which were born not of blood, nor of the will of the flesh, nor of the will of man".

FIRST, SPIRITUAL SONSHIP IS NOT BY THE PROCESS OF NATURAL GENERATION; IT IS NOT BY BLOOD. "Blood" has always been regarded as the seat of physical life *(Gen. 9:4; Lev. 17:11, 14, etc.)*. It is evident therefore, that the phrase "Which were born not of blood," means by natural generation. Human generation has nothing in common with regeneration. No one is regenerated and a child of God because of his parentage. Spiritual sonship does not run in the blood, it belongs to the new creation.

SECOND, SPIRITUAL SONSHIP IS NOT BY THE EFFORT OF THE FLESH; IT IS NOT OF THE WILL OF THE FLESH. Human effort, good deeds, moral conduct nor anything that man can do from himself will ever make him a child of God.

THIRD, SPIRITUAL SONSHIP IS NOT BY THE POWER OF MAN; IT IS NOT OF THE WILL OF MAN. No man can confer the privilege and blessing of being a child of God upon another. It is not within the power of any ministerial dignity to save a sinful man. All the religious and ecclesiastical rites and ceremonies a minister may perform over and for a sinner will not save him. Salvation and sonship do not come by the effort and deeds of man.

4. **There Is the Statement of a Divine Work in the Soul.** Those who receive Christ and believe on His Name are born of God. To become a child of God the sinner must be born of God. The privilege to become a child of God, comes from God, and the power that makes man a child of God is the power of God. The new birth is entirely from God. And all who receive Christ and believe on His Name are born of God; that is, out of God.

It is very evident from this passage of Scripture that the question of regeneration is the question of receiving the Son of God. To receive Him (Christ); that is, to believe on His Name (Himself), is to be begotten of God, to be born out of God. To be begotten of God, by believing on Christ, is to be a child of God.

To be begotten of God is the creative act of the Holy Spirit through the Word of Truth, the Gospel *(John 3:5; Eph. 5:26; Titus 3:5; I Peter 1:23, 25; James 1:18)*. The Gospel is the good news of a crucified and risen Christ *(I Cor. 15:1-4)*, and, to believe on Christ is to believe in Christ crucified and risen *(John 3:14, 15; Rom. 10:4-8)*.

To be begotten of God, by the Holy Spirit, through faith in Christ and the Gospel, is to become a partaker of the Divine nature *(II Peter 1:4)*, and the life of Christ Himself *(Gal. 2:20; Col. 1:27; I John 5:10-12; John 4:14; 7:37-39)*.

To be begotten of God, by the Holy Spirit, through faith in Christ and the Gospel, is to be by faith a child of God. What a blessed privilege! What a dignity to be called of God!

MY SHEPHERD

Lines on the Twenty-third Psalm.

There is One who is my Shepherd,
My Saviour and Lord Divine,
He ever sustains and keeps me;
No want can ever be mine.

Green pastures I find for my comfort;
There is rest from my trouble and care;
And there by the waters of quietness
The joy of His presence I share.

My soul He restores, oh, what fulness
Is found in the paths of His choice!
His Name is the name that is precious;
His righteousness makes me rejoice.

And as through the vale of the shadow
I pass, I will fear no ill;
For my Shepherd is close beside me;
His rod and His staff comfort still.

A table He spreads before me,
And though in an enemy's land—
My head with His oil He anointeth,
My cup it is filled by His hand.

His goodness and mercy shall follow
All down the pathway of Life.
In His house I shall dwell forever,
When are ended the toil and the strife.

ALBERT F. ROBINS, *303 Arlington Avenue, Toronto.*
Nov. 18, 1928.

GENTILE DEPARTMENT

Continuing the Russia Evangelization Society

STATEMENT OF INFORMATION

The American-European Fellowship, 156 Fifth Avenue, New York City, publishes "The European Harvest Field" and maintains at the above address a business office for the receipt and distribution of gifts for European Missions. Care is exercised to affiliate only with thoroughly evangelical individuals and institutions. Friends contributing to these missionary activities are requested to indicate their own desire as to the use of their gifts. Make all checks, drafts and money orders payable to Col. E. N. Sanctuary, Treasurer; in Canada to Mr. Wilson Fenton, 50 Main Street, Toronto.

The missionary activities extend to the following places and parties:

RUSSIA—The All-Russian Union of Evangelical Christians, the All-Russian Baptist Union and unattached missionaries and Gospel Associations in various parts of Russia and Siberia.

UKRAINIA—The Kiev Union of Evangelical Christians.

GERMANY—The Bible School, Missionary work and publications of the Light in the East Society; Pastor Lohman's Bible School.

AUSTRIA—Pastor Pfarar Monsky's Mission in Vienna, with seven workers.

HUNGARY—Mr. Eugene Nagy.

POLAND—John Kovalchuck, Wladyslaw Gielec, George Nazaruk, Fred Stetler, Josef Mrozek.

ROUMANIA—Mr. and Mrs. Richard Hill; Mr. Josef Meumokr.

CZECHOSLOVAKIA—Charles Lukesh, Edna Kauffman, Miss Hollas, Prof. V. Martcinkovsky, J. Juk.

FINLAND—A. V. Dobrinin, his monthly magazine, "Faithfulness"; read by Russians in 38 countries.

BULGARIA—Paul L. Mishkoff, two colporteurs, two Bible women, a Bible Hall and reading room, the monthly magazine "Spiritual Renewal." Miss Pavlina Dimkova.

A REVIVAL IN BULGARIA

Sofia, Nov. 26, 1928.

DEAR BRETHREN:

We rejoice with you for the victory of Christian America in the Presidential Election. The effects of the Election on Prohibition will doubtless be far-reaching both in the United States and elsewhere.

Last night we began our Revival Meetings here. The large hall was crowded as never before. It was very close in the hall. Six men fainted, one priest. The aisles, the gallery, the pulpit, in fact every place was clogged. The meeting began at seven and was over at nine thirty. Hundreds of young men raised their hands to show their decision to live pure and clean Christian lives. The meetings will continue every evening in the same hall. A man paid the rent of the Military Club, (the largest and most popular hall), to have a meeting there. The Revival is coming. The most clear-visioned leaders in Bulgaria discern the signs of its advent. There are many indications that there is impending a mighty work of grace in the hearts of men.

Prayer changes things. It changes the person who prays and it changes those for whom one prays.

From my early school days nothing used to interest me so much as Revivals of Religion. The Revivals in America and in England filled me with joy and wonder, and having come from the benighted and superstitious expanses of Bulgaria, I yearned in my heart to see the day when our little country would be swept by a Revival from God. Having read of John Knox's prayer, "O, God give me Scotland, or I die!" I learned to offer from the very depths of my heart a similar prayer for Bulgaria. I prayed: "O, God give me Bulgaria, or I die!" I prayed until that prayer became a mighty formative factor in my own spiritual experience, for I have found since that prayer changes things.

What God hath done He still will do. He'll do what He hath done!

Please pray for these meetings and for the new converts.

Cordially yours,
PAUL L. MISHKOFF.

AN APPRECIATION

Ostrog n/Horyniem, Nov. 26th.
Poland.

DEAR BRETHREN:

Greeting in the Name of Jesus Christ for Dr. Gaebelein and all our family in America. May God bless you all, is my prayer from the very bottom of my heart! Do you know, my dear brother, that you are loving me more than my own people, or even my parents, because you wish me more blessing and congratulations than my nearest ones.

Will you tell Dr. Gaebelein that I am always praying for him and all of you that God may bless you and prosper and to give you as many gifts as you need. Brother Smith, I want you to send me your picture and the picture of Dr. Gaebelein. I am going to hang them on the walls of my room that I might see you always and tell others about you and your work.

Now I want you to know that I am living in Osenin where my church is. The work is going nicely in Osenin. Only one thing I am in need of and this is a building in Osenin not finished yet and the winter is coming. But I believe God is going to help us somehow, through His people. Will you please pray that God may send us in the near future every help we need.

I am thanking you for the promise of providing additional support for me and my wife, and I am also going to trust in the Lord. He takes care of all of us as He has always done in the past. May His precious Name be glorified!

Very sincerely yours,
G. NAZARUK.

THE WORK PROSPERING IN ROUMANIA

Siret, Dec. 19.

DEAR BRETHREN:

Greetings to you in His Name!

I am enclosing the letter and photograph of our brother and fellow worker, Teodor Schipor, a young man quite gifted, who would make a valuable addition to our forces here. I hope interest can be awakened in his behalf, so that he can devote his whole time to the Lord's service.

I am glad to be able to report that the Lord is blessing the work and precious souls are being won for the kingdom. The interest among the population is intense, and we are unable to visit all the villages that ask for workers. We could use twenty easily.

Our Brother Hamaliuc is moving to Cernauti, the capital of Bucovina, to work there among his countrymen, the Ruthenians, and we are praying that the Lord will use him mightily. Brother Neumohr is very busy, and in the village where he lives there is now a young assembly of ten souls, and the meetings are very well attended. Brother Lukas is also very busy and doing efficient work among the Germans and Poles especially.

We are having a District Conference on January 6 and 7; the attendance promises to be very large. All in all we feel much heartened and encouraged, and praise the Lord for all His goodness.

Most sincerely yours,
R. W. HILL.

THE LETTER FROM BROTHER SCHIPOR

Siret, Dec. 19.

TO THE READERS OF
"THE EUROPEAN HARVEST FIELD":

It gives me pleasure to send you the photograph of our brother and fellow-worker, Teodor Schipor (pronounced Skipor). He is a young Roumanian, married, especially gifted as an evangelist. He has been preaching the Gospel for ten years, working all that time to support his family. He now wants to devote his whole time to spreading the Gospel, and I can most heartily recommend him as being worthy of support. May the Lord lay it on the hearts of some of His stewards to contribute toward the support of this brother. He would need about $20 per month. His wife was a nun in a Greek Orthodox convent.

I attach a short note from him, translated into English. This brother speaks German, Ruthenian, Roumanian and Russian. Before the war he was preparing to become a teacher, and is really quite gifted. He would make a most valuable addition to our forces.

R. W. HILL.

The Lord saw fit to call me when I was twenty years of age. My beloved mother was used of God to lead me to Him, and as His love filled my heart I dedicated my life to Him. My father was very much opposed to this, and wanted to drive me away from home. He gave me several severe beatings, but

THEODOR SCHIPOR AND FAMILY

by the grace of God I was able to remain true, by keeping my eyes on my Saviour.

I praise God that I have had the great privilege of proclaiming the blessed Truth in the various villages among my countrymen, and my heart's desire is to be able to devote my whole time to His service.

It has been blessed to be permitted to suffer for His sake. They first tried to drag me back into the Orthodox Church, and by the police I have been imprisoned several times. My school-fellows and teachers tried to persuade me to come back, but the Lord kept me!

I have visited a great many villages and have distributed much literature, and the Lord has blessed. May the Lord save many souls in this our most needy land.

The prayers of all of His children are needed for this land, and I solicit your prayers especially in my behalf. I greet all those who love the Lord.

(Signed) TEODOR SCHIPOR.

THE THING OF VALUE

The one thing in the world of value is the active soul.—*Emerson.*

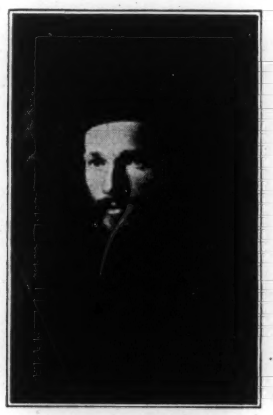
THOUSANDS WAITING FOR THE GOSPEL IN BULGARIA

Sofia, Bulgaria, Dec. 28.

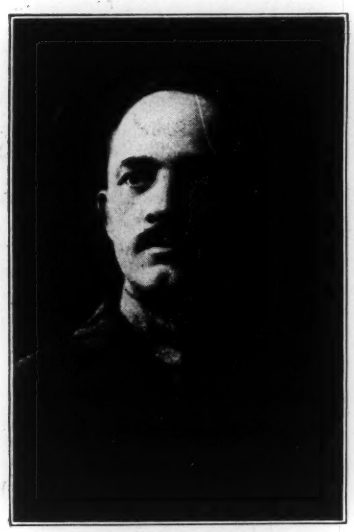
DEAR BRETHREN:

I am sending you two pictures of Rev. Elia Evan Popoff, an Orthodox Greek priest of Koula, Bulgaria. The one with the Calotte and cassock is the old man, just an orthodox Greek Priest; the other one, with the citizen's clothes, is the new man, converted.

Brother Popoff now feels the call of our Master to devote his life in service of the Lord and in preaching the Gospel to his fellow-countrymen. He is 39 years of age, married. He is a graduate of the Greek Orthodox Seminary of Bachkovo, Bulgaria, in 1915; was ordained as a priest in March, 1918, and was sent to Koula, his own town, as a pastor of the State Church at that place.



THE OLD MAN



THE NEW MAN

The Bulgarian State Church, like every other branch of the Eastern Church, has the form of godliness without the power thereof. The worship of saints and of the Virgin Mary, lighting of tapers, making the sign of the cross and other devotional movements take the place of worshipping in the spirit and in truth.

"I yearned in my heart for something else," writes Brother Popoff. "Nothing interested me so much as the preaching of the Gospel and bringing souls to God. Then I came across your monthly (Brother Mishkoff's magazine.—Editor) and some of your books. I was captivated by the truth of the Gospel.

"Of course, this meant my unfrocking as a priest. And my second picture shows what happened to me. Praise the Lord, I know Him better now than before. Without financial support from any source I began my new pastoral work, but with wonderful results. Please send me Bibles and your own publications, as many as you can spare. I have devoted my whole time to the Lord's work in this place, and I am sure He will supply all my needs. Pray for me."

The above speaks for itself. I wish to recommend him to you for support. He will be one of our earnest, soundly converted and spiritually growing workers.

There are thousands in this country of Bulgaria who await the Gospel message. It is our duty to see that they are not denied. Only $30 per month will keep this brother working for the Lord in our field. I write this with the hope that some of God's stewards will be able to help this new work and thus have a share in the Master's command to go and preach the Gospel to every creature.

PAUL L. MISHKOFF.

NEWS FROM THE HUNGARIAN FIELD

Hungary, Dec. 6.

DEAR BRETHREN:

As your Missionary Representative here in Hungary I want to write to you again as to the progress of the work I am endeavoring to do here in the cause and to the glory of our adorable Master.

My time is pretty well taken up in every way. When not attending gatherings, I translate tracts and religious articles of which I brought with me several hundred, together with about two hundred American books all of spiritual character. Thus far I have translated about fifty of our sweet American Gospel Songs and I have just completed translating the tract, "How and Why you should read the Bible," published by the New York Bible Society.

In addition to this, I am getting ready for printing the following Scripture verses on small cards to be used and handed out as occasion may demand, which, sad to say are quite numerous. These Verses in order are Exodus 20:7; Romans 14:10; Psalm 103:8 (the "again" on a new line in brackets, the words **"but** Then" and on another new line) Hebrews 10:31. The monthly five dollars I am devoting from my small retirement allowance is all used up at present and so these printings must be delayed for a month or six weeks.

In my spiritual perplexity I was seriously considering the selling of my newly-built home, but then I fear the way for further contacts will be closed and such as I have thus far made will soon drop away. So through God's good grace I am keeping up faith, trusting and hoping. The source of all my difficulties lies in the fact that by reason of unforeseen extra building expenses, with the high purchase tax, lawyer's and insurance fee added, I was compelled to take a State Mortgage Loan of $778.00, the interest being at the high rate of 14%, next payment of interest being due January 1st, 1929. These State Promissory Mortgage Loans may be called for payment at the end of any quarter, and I must confess it is just this fact that is causing me care and anxiety in no small measure.

I am making splendid use of my Orthophonic Victrola I brought with me. It is the wonder of the town. Probably the only one like it in Hungary. Last Sunday I arranged a Sacred Musicale with it for the benefit of the students of the Reformed Church Gymnasium here. Trinity Choir's 150 voices, Hallelujah Chorus, Nearer My God To Thee, Rock of Ages, Safe in The Arms of Jesus, were rendered with great success and I am sure with lasting effect.

Typewritten copies of my translation of the above hymns were handed to the students. Several other Gospel songs were sung on the Victrola. With a view of having a religious meeting, as the singing was going on I arranged a modest lunch of coffee and cake. Then followed a hearty discussion of the meaning of the sacrificial death of our dear Lord; the practical application of His teachings; the blessed and marvelous results that will follow their acceptance.

Finally came an appeal for a full and loving allegiance to Him who is alone worthy of all our love. The result was more than I dared to hope. Before we parted five of the fifteen young men gave their word of honor and this means much here, to stand by me whatever may happen. I have fixed a date with them to arrange a definite program for action.

The Chief City physician paid his official visit of inspection of our newly-built home yesterday. He was most courteous. I did not lose much time in turning the conversation to my Victrola standing in my 5'x10' home chapel, for so I honor that little room. The walls hung with the pictures of Christ in Gethsemane, Christ and the Rich Young Man, both by Hoffman, and Christ on Calvary, also Christ before Pilate, by Munkacsy. Upon the Doctor's welcome question as to what brought me from that blessed and beautiful land of America to this unfortunate land of Hungary, I pointed to the four pictures on the wall with the remark, "That event alone is responsible for my being here" adding that He alone is the cure for all ills here as elsewhere.

As the subject so dear to my heart was discussed the doctor promised to stand by me and be of help in every possible way. I have invited him to listen to my Orthophonic Victrola next Sunday, at which time, beside the Doctor, we will have with us the Perfect (chief) of the City Police, two colonels of the Army, a clergyman who is a retired Professor of the Reformed Church Gymnasium here; also a Catholic Priest, and old childhood friend. We will have Hallelujah Chorus by the Trinity Choir, Twelfth Mass and others, followed by some appropriate religious topic.

As I take a glance at the results of my labors since my arrival here, I am gratified. I have not done much, but I can say I have been faithful to my call and have done the best I could. I believe I am making headway in my dear Master's cause. To be away from the land you love so well is not a small matter. You must experience it, if you would know what it means. This voluntary exile of mine would be intolerable, except for the fact that it is for Him that I am here. But with this knowledge it becomes a joy!

I ask you to give my case your prayerful consideration. Do all you can. God will bless you for it.

With Christian greetings, I remain

Sincerely yours,

EUGENE NAGY.

A WEDDING IN ROUMANIA

Strada Dombrova 843,
Siret, Bucovina, Roumania.
Nov. 15th, 1928.

Mr. Norman Smith,
New York, City.
New York.

DEAR MR. SMITH:

We have just had a wedding in our little Siret Assembly, and I thought you might be interested in hearing about it. Weddings and funerals among the peasant class, are events of great importance.

The ceremony took place Sunday afternoon in the presence of a goodly number of believers, and some unbelievers. Two of the native workers preached good evangelistic sermons, before the young pair were united in marriage. The strangers present manifested a good deal of curiosity in the beginning, but I noticed later a deep interest, especially when prayer was offered for the welfare of the "newly weds". The service ended, there followed some extra singing, and much hand shaking, and kissing, then we were all invited to the bride's home, to partake of the good things made ready for us to eat.

It was raining, and the little farm house

was about a mile and a half out from town. Mr. Hill, in order not to hurt any one's feelings, said, "We must go, my dear". So off we started with the bridal party, slopping through the slosh, not in autos if you please, but on "Shank's Ponies." When we reached the little one-roomed house, and entered by way of the "stable," we found that we had to turn sideways in order to squeeze in around the tables. There was no going around among the guests to exchange greetings, the tiny room and the big tables forbade that.

All nicely seated, we got things started. The blessing was asked, and supper served. The Hill family were highly honored in that we had given to us separate plates; the rest of the guests ate, some two and three out of one plate, and some out of the family bowl. The interesting feature of the evening was when some one asked for a drink of water. The dear old mother went out and brought in the old battered, rusty tin pail, (same one used to water the cows) filled with good cold spring water, set it with one broken mug in the middle of the table and all twenty-five guests were invited to drink.

It was impossible for my mind to stay in the little farm house; it went travelling way back to America, I saw all your beautiful, beautiful dishes, your colored glass, your autos, your many riches, and your poverty—a different kind of poverty from the poverty here—there you have things a plenty, I saw them everywhere, rich, beautiful things, and yet I fear that God's dear children there are poor. Oh, so poor in the things of the spirit. Here there is a great lack of things, I am so glad of it, things attract the eye, the longing to possess enters the heart, and the first thing we know we are so concerned about things, that we have no time to be concerned about the spiritual life of our souls.

The wedding supper ended, three dear German sisters and myself sang for the newly weds. We could not stand up, no room, and we could not sit with any degree of comfort, because—well—because the friendly fleas and other uninvited guests, kept nipping at our "shins" (they make hay while the sun shines, for the "soft-skins" don't visit every day). The program over, we made ready to go home, we found our coats had been piled up on the back of the cook stove, the owner of the top coat took it and marched outside to put it on, mine was well down the pile, so it was nice and warm, and smelly. It had stopped raining, so we had only the mud to contend with. When we reached home our Sunday boots looked like "mud huts." We were tired and cold, but happy. We had given a bit of joy to our dear friends here, in that we had come to fellowship with them at one of the most important events of their lives.

Kind greetings to all the Saints. We remain,
Your Missionaries in Roumania.
R. W. AND L. V. HILL.

FROM FAR AWAY CHINA

Teng Hsien, Shantung,
Oct. 27-28.

MY DEAR BROTHER HOTTEL:

Thank you for your good letter received a few days ago and for all the news it contained. Thank you for your interest in the work of the Lord by His "un-profitable servant" here in China.

The Lord has given me a "great door and effectual" in this land and He is graciously blessing His Word in every place. He leads me and has given me the ears and hearts of men—both among the natives and foreigners—to our mutual benefit for His glory.

So vast is the field and so great the work that I have been constantly in the field for four months, having started from Shanghai last July 6th to answer two calls—one for ten days and the other for fifteen—after which I expected to return to Shanghai. Urgent calls kept on coming as I was ministering from place to place, until they were more than I could answer; but in those places where I was led, every hour of every day from early morning to late evening was full of blessed opportunities by way of platform work and many private interviews with Chinese and Missionaries. I have been on the platform daily, in many places, five to eight hours.

Such crowded hours and heavy work must have the sustaining power of the "Almighty God", and He has proved Himself to be strong in my weakness and, to His praise, I have not had to disappoint a single appointment for lack of strength. Travel conditions are fearfully bad and taxing, and that adds to the hardship of the work; but the promise "as thy days SO shall thy strength be" has been a daily experience as true.

In this present ministry the Lord is greatly magnified before a splendid company of men (140) students from all over China, and about 100 women in a separate school. The men's school is THE ONLY faithful Seminary in China (and I say this unreservedly). The Lord opened this door for men who want to learn the truth that they might preach it, and He faithfully sustains it. This school, the North China Theological Seminary, deserves the support by every means of all who are of "like precious faith". I am here for ten days, ending next Wednesday evening.

UPROOTED TREES IN POLAND

From here I am to return to Taianfu, capitol of this province, where I had a blessed ministry for nine days, and was released by the brethren to fill two other calls, on the promise that I would return for a more extended period at the end of the present ministry. From Taian will go to Tsianfu, where the Japanese are entrenched, for a series of meetings in the Independent Chinese Church—a faithful testimony in the midst of modernism in the University (Union-Missionary) in that city. The people have been praying for many weeks in preparation for my coming to Tsinanfu, and the Lord will surely bless.

South China has sent so many calls that it will take me three to four months at least, to satisfy all those who call. I will go down there when the Lord has fulfilled His purpose in bringing me into the north country, on my way out of China.

Sincerely in Him,
J. S. FLACKS.

A FOREST IN POLAND SHOWING UPROOTED TREES

During 1928 many storms swept over Poland. In the accompanying picture a portion of the forest is shown in which ten thousand trees were uprooted. Pastor Goetze who gave me the photo said it was an awful sight of devastation and destruction to gaze upon.

I have thought about it often as I studied the picture. Central Europe has suffered from storms of persecution and blizzards of opposition to the Gospel of God's Grace. Yet the work goes on. What we should all aim for is:—to strengthen the faith of the young converts, and build up the believers that their roots may be firmly embedded in God's Holy Word. I believe that Miss M. Griffith is right when she says **"THE WHOLE of Central Europe might be EVANGELIZED THROUGH THE PRINTED PAGE".**

There is much land yet to be possessed. The doors are wide open for the Truth. I sincerely wish that many would follow the noble example set by Miss Griffith and call together their praying friends to cry to God mightily for the spread of the Gospel in Europe. Prayer will remove mountains. Faith in His Name will overthrow all Satanic opposition. "Lord, what wilt Thou have me to do"?

F. SPENCER JOHNSON.

P. S. Do you honestly pray for the Jews? If so you will be rewarded abundantly. Find out from God's Word why He wants **YOU** to plead for His chosen people.

REACHING THE MASSES WITH GOSPEL LITERATURE

Staminkowa, Dec. 1.

DEAR BROTHER SMITH:

It happens that I am far out in the country on an evangelistic journey. Your letter, including check for $132.50, arrived, and enclosed voucher is returned to you. Thanks!

Before I forget again, will you kindly tell me the exact address of Mr. W. E. Blackstone, author of "Jesus is Coming"? I am interested in translating it into the Roumanian tongue. The preliminaries are already finished.

I have already written you concerning literature. You asked me some time ago to let you know if I could do anything in literature, so I send the following suggestions:—

1. The printing of tracts, which are badly needed, in Polish and German. Ten thousand would cost $10-$15.

2. Printing of Scripture and sermons in daily newspaper, Sunday edition is the largest. One ad would cost $6.

3. Sending New Testaments to families; 1,000 copies $75 in Polish.

4. Free distribution of underlined annotated Horton's Gospel of John; 1,000 copies, $10-15 in Polish.

5. The placing of Polish Bibles or New Testaments in hotel rooms.

6. Polish Bibles for distribution; 1,000 would cost $300-400.

Brother Przeorski and I have come to the conclusion that this is a great mission, and he would assist as to the Polish literature. I have already printed 10,000 German tracts, sent 500 Polish Gospel of John to the Hospitals, and have sent out 1,000 Polish Gospels for free distribution. As you may figure out, this costs money and I should be glad to receive any help from the Literature Fund. I am speaking of above literature almost all in Polish. Kindly let me know what you can do as soon as possible. If I could know there was some certain and regular help, I could buy larger quantities of Scripture more advantageously. Just now there is great opportunity.

There has already commenced a move to get the Bible to each county sheriff, to each representative of the State, and now to each postmaster. I am sure this is the only way of reaching the Polish people, for they will never enter a Gospel hall. But the Word they honor, and read it bars-headed.

I am just surprised over and over again over the condition of the roads in this country. They are almost unbearable. One could never believe the condition unless they have seen and "experienced" them.

Dec. 4. Have again held several services in new territory. The travels are too much for a man, to say nothing of a woman. If I should picture an American woman in some of these country houses, conditions and roads, I feel I ought to cover my face out of pity. It is indescribable; the mud, the houses, the food, the roads, the long journeys, the cold, the ditches in the streets, and not the least, the insanitary conditions, are in many places almost too much for a strong man! Greeting you in His Name, FRED STETTLER.

NEWS FROM RIGA

Libau, Dec. 21.

DEAR BRETHREN AND FRIENDS IN CHRIST:

Yesterday I was called to a bank and they asked me: "Of whom do you expect money?" "I do not expect any," I said. But the officer knew me and showed me a cablegram from their general office in Riga, which brought me $180 through the American-European Fellowship. I thank you, beloved in the Lord. God answers prayers, just in time. Rom. 10:11. "The God Who lived in Daniel's time is just the same today."

Coming home, I gathered my folks together, and we had another meeting, a real thanksgiving prayer meeting, giving glory unto Him Who loved us so well. I had two meetings yesterday, one on the Peter Market Place, where I distributed Gospels and tracts in goodly number, and received assurance that one received her personal Saviour. The other meeting was in a home.

On Tuesday night I held a very blessed meeting in the Naval Port Hospital, with the young soldiers. A great number of them received the Lord Jesus, by raising their hands, as their personal Saviour. After the close of the meeting I did personal work for one hour more, answering their questions. There were Catholics, Greek Orthodox and Lutherans. Of course, I do support them every time with the Scriptures at my weekly visit.

Twice a week I bring the Gospel to a small and very poor gathering of Russian Baptists, but there always come in some unsaved, and for this I do praise the Lord. I have opportunity also to bring the Gospel to the City Hospital and into the prison.

Most of all, I believe, there is felt the great need of a Mission Hall, like the Eighth Avenue Mission, in New York. God grant to furnish one. I'll ask you to bring this matter in earnest prayer before the Lord.

I believe I don't need to assure you that we do remember you and your great and blessed work of the Lord daily in prayer. May God grant to you a merry Christmas and a happy New Year, full of the blessings of the Lord *(Heb. 13:20, 21)*. Mrs. Bluhm and our five children greet you in the Lord.

Very sincerely yours,
ARTHUR BLUHM.

(The $180 mentioned in Brother Bluhm's letter came from a friend in the Eighth Avenue Mission, which was graced with Brother Bluhm's presence nightly while he was in America. It was here he became an able worker in the Lord's vineyard and finally felt the call to return to his own people. The American-European Fellowship feels that it is a privilege to serve the Lord by passing on this and other gifts for the support of Brother Bluhm and his mission. Chairs for the desired Mission Hall have been provided, but our brother prays for a piano to aid in the music. It is difficult to do Gospel singing without an instrument.—Editor.)

WINNING SOULS FOR CHRIST IN POLAND

BY F. SPENCER JOHNSON

When my wife and I are on Missionary Journeys we count it a joy to help all (as far as lies in our power) who are needing encouragement and strength in the fight against sin and Satan amid heathen darkness.

In this picture taken by Mrs. Spencer Johnson we have a company of Missionaries whose one burning desire is to win the needy peasants and pope-ridden people for Christ in Poland. Among Russians, Poles and Germans their labours have not been in vain. In the center of the photo is Mr. Fred Stettler whose one great fault is that he works too hard and will not rest unless under compulsion. I have suffered from the same complaint. My wife says it is positively wrong and grieves the Holy Spirit to work night and day and not have proper rest. Like a wise wife she gave me some good advice which she cleverly wrapped up in two verses. Perhaps Brother Stettler will heed the warning in this poetical medicinal tonic. Let me pass on the message at this point:

Relax!

Relax, before it is too late!
Unwind the cords in nerve and brain;
Untangle all the misty thoughts,
And be renewed to youth again!

GROUP OF MISSIONARIES IN POLAND

Relax! Relax! O do you hear?
All work, no rest, may fatal prove!
"Wait on the Lord, your strength renew,"
And thus the strain of nerves remove.

Brother Stettler's work at the Bible Conference at which these Missionaries attended, was well done and filled all our hearts with praise. As Lecturer and Interpreter we thank God for his gifts. May the devil not be allowed to drive him to a nervous breakdown! Pray for him and all these Missionaries under Pastor Goetze. We all stand for true Fellowship.

It has been our privilege to supply a little Literature for their grand work. We wish we could do more for them. They can dispose of thousands of Gospels, leaflets, and portions of God's Word.

Fred Stettler's work in forming Sunday Schools is unique. He is breaking up lots of fallow ground, but it is work that is full of promise and will bear fruit for Eternity. Pray for the neglected children of Poland the need is very urgent.

THE WORK OF THE LORD IN PARIS

Nov. 24, 1928.

DEAR BRETHREN:

I want to thank Miss Ivanovski most warmly for her kind letter. It is also a great joy to us to know that you have a Russian worker in New York who is working under your auspices. We often pray for the Russians in New York and now we are so glad to know that the Lord has not forgotten them. We are very much interested to know the number of Russians in New York and some particulars about the Gospel work among them so as to enable us to pray more intelligently.

About our own work I can say that we increased the number of our meetings. We hold now a meeting on Saturday evening and two on Sunday. All in different places. Saturday afternoon and Sunday are the only days we really can reach the Russians, who are mostly workmen. During the week we work the "one by one" method and co-operate with Miss Solwey, who is the secretary of the "One by One" Mission here.

As the summer is over the Russians begin to return to Paris for the winter period. During the summer they are engaged in agricultural work and this is their best and happiest time. Winter is a disaster for them. Many are unemployed and women and children are without shelter. We do what we can in order to find work for them and to help them. God has blessed us in organizing a relief work. We employ men and women in manufacturing fancy goods; ladies' bags, tea-sets, etc. These goods we sell among Christian people in England and sometimes in the U. S., and the money we use again to employ other needy people. We could give work to over 300 needy families if we could extend our sales, but this is very difficult. Ladies' bags we sell beginning from $3 to $4. Better leather bags up to $10. Embroidered tea-sets with five mats, $5. We trust that in time the Lord will extend this work and it will be a blessing to many needy people. At the same time this relief work gives us opportunity to approach those whom otherwise we would not be able to reach with the glorious Gospel. A hungry man who receives a piece of bread is more apt to listen to the Word of God. But please take notice that our relief work has nothing to do with the Gospel work itself. I mean the help we give does not make a condition of interest in the Gospel work or vice versa. Many of those whom we helped never came to our meetings.

To finish with the generalities, I wish only to say that we still feel a very great need of a Russian preacher capable to conduct meetings. We have in view a very good man in Finland who is willing to come and work with us in Paris. He has had twenty-five years' experience in Gospel work, but he has a wife and children, whom we can give nothing. Thus it seems to us very complicated to invite him. But we depend on the Lord who can do all things, and therefore let us pray and wait. Another thing we need is 1,000 Bibles. Pray for this also.

I wish to tell you the touching story of Mr. Kahiany, who was a young student. He was ill with consumption, and in hospital when I met him in July. He was not a Christian, and he used to say that God was unjust to make him suffer. He knew he was dying and his greatest desire was to see another Spring. We tried to send him to Switzerland, but he did not obtain the vise. He got converted in September and passed away as a real Christian in October with the words: "Jesus, take me in Thy arms!" An elderly lady, Mrs. Zaharine, also got converted during October. Mr. Kahiany's story deeply impressed that lady and she yielded to Christ, saying she wanted the same happiness. Praise the Lord, He is wonderful!

Please send us your magazine if possible, the old numbers, too.

Praying to the Lord that He may abundantly bless all of you and all your works for Him, I am

With kind Christian greetings and love,
Yours in our soon coming Lord,
V. NIGERADSE.

JEWISH DEPARTMENT

Continuing the Christian Testimony to Jews

STATEMENT OF INFORMATION

The American-European Fellowship, 156 Fifth Avenue, New York City, continues the work of the CHRISTIAN TESTIMONY TO JEWS and maintains and fosters every interest thereof.

The Jewish Department has for its field of ministry Soviet Russia, Ukrainia, Volhynia, Poland and Central Europe. It aims to reach the unshepherded Hebrew Christians in Central and Eastern Europe. It is responsible under God for the support of evangelists, colporteurs, and other workers, a Bible School in Poland, besides the care of Hebrew Christian centers for evangelistic work.

Make all checks, drafts and money orders payable to Col. E. N. Sanctuary, Treasurer; In Canada to Mr. Wilson Fenton, 50 Main Street, Toronto.

DIGGING POTATOES

"What are you doing, Aaron?" we asked a Jewish boy in the garden at Villa Bethel, Radost, Poland.

"I am digging potatoes, sir," he replied, in fairly good English. Later on we had a long conversation with Aaron. He was suffering in spirit over some disappointment. At length we got to the bottom of his trouble. He had studied in the Bible School for one term, and had then been promised a college course in England or America. Circumstances changed in the work at Radost, and all his fond hopes were dashed to the ground.

He did not mind digging potatoes, but he had set his heart on digging for treasures in God's Word, and becoming a real Hebrew Christian, missionary and thus helping to win the Jews to Christ.

A few days later his services were not required in the garden. The boy was almost stranded. His widowed mother lives in a very poor district of Warsaw. We therefore decided to consult Principal J. I. Landsman, of the London Jews Society (C.M.J.) at their Training School in Warsaw. It was good to hear that Aaron was known to them, and a good report cheered us.

On asking what the first twelve months training would cost for the boy, we found it to be about $250. At first we thought this sum too much for our "Life and Liberty" funds. However, after definite prayer, we decided to launch out in faith and trust God for the money. Up to the present time we have paid $50.

The boy is simply full of joy, and is studying (Digging into the Scriptures) and we ask for the prayers of our readers that all God's will may be done for this young and promising Jewish student.—MRS. M. SPENCER JOHNSON.

JEWISH EVANGELIZATION IN RIGA

Libau, Nov. 9th.

DEAR BRETHREN:

I have received your letter of Oct. 20th with that tract, "Europe's Need of Prayer," asking prayers for the Evangelization of Europe. I do praise the Lord with all my heart for the American friends, who have on their hearts this Great Work of the Lord.

I and our home-church, Mrs. Bluhm and our five children, are daily on the job of praying for the Evangelization of Europe and also of all the other countries, where Heathendom and Catholicism keeps people in terrible darkness.

May the richest blessings of our Lord follow you in the places and cities wherever you have opportunity to testify, that the Lord's business may increase.

The Lord did use me, as the least of His servants, in the daily open-air meetings, telling about the wondrous love of Jesus which saves even the vilest sinner and lifts out of the pit Whosoever will. Usually I do speak in three languages: Lettish, Russian and German. At the close of every meeting I distribute Gospels and tracts in the following languages in Yiddish, Lettish, German, Russian, Polish and Lithuanian.

Now right at this occasion, I will ask you to send me some Gospels and tracts in above named languages, but of the Lettish always a double portion, please. While receiving the Scriptures, there is every time a fight; children and adults, Jews and Gentiles, every one wants to be the first. The other day as I gave to a Jew a gospel of St. Mark, he begged for a Gospel of St. John, because he has read already St. Mark and St. Luke.

The Lord has bestowed His Grace unto me so that the Jews do love me. Sometimes I tell them of the Jewish brethren and sisters of the Eighth Avenue Mission, who love the Lord Jesus as well as we do. It is very cold, due to the fact that the winter is before the door. I am praying for a Gospel Hall. Will you please join us in this prayer? I would like to read "The European Harvest Field", but I can't pay now the subscription. Once more I ask for your earnest prayers for me and this work of the Lord.

Very sincerely yours,
ARTHUR BLUHM.

PLAYGROUND WORK

It is a pity that in the city of Warsaw with 350,000 Jews they have no playgrounds. There are large families, five to ten to a family, and no recreational facilities whatever. The people are too poor to have yards, but live in high tenement buildings, perhaps three hundred families on a small plat of ground, and the children are like worms in the courtyard. In this country we have Y.M.C.A.'s and gymnasiums and playgrounds and churches, and the Jewish missions are spending money for industrial and gymnasium classes. We have not been doing a single bit of work among Jewish boys and girls and women. The young people are easier to reach for the Lord than the others. In this country the Jewish missions can scarcely reach adults, and they are endeavoring to reach the young; but in Poland, because we have many adults with whom to deal, the missions do not care for the children. I believe the Lord would have us send out the word that the children are perishing spiritually, and nobody is doing anything to give them the Gospel. The Anglican church is trying to have a little Sunday School, and the Methodist Church is carrying on a small Sunday School for Polish children, but aside from that there is no children's or women's work being done.

We need a young woman or a young man, or both. We need an American boy who knows baseball and sports, and who is spiritually minded, a real Christian. I do not believe in social service, but I believe that as Jesus went about doing good, so it is our duty to do good, and why should we not provide innocent pleasures for these children and use them as a means to get the Gospel to them.

The first Sunday School was organized at Radost by Mr. Flashenberg. He has no children of his own, but loves them, and children take to him.

The Jewish people think that we Hebrew Christians have sold our souls to the Christians and we are in the work simply for money. They think the Christian Church is simply an organization like a lodge, just trying to get more members, and that if they get a Jewish member it is that much more glory to them to capture one of an opponent religion, giving more credit to Christianity. But if these Jewish people see that we are dead in earnest, and out to do good to people who need our help, they will say, "There is some earnestness about these people." It will give us moral credit with them if we do rescue work among them, as well as with the Polish government.

MR. GITLIN AND FAMILY NOW AT RADOST

In a letter to the editor of this magazine, dated December 17, 1928, Mr. Gitlin voiced praise and thanksgiving to the Lord for a safe and pleasant journey on their return to Poland, their field of labor for the Lord. They experienced very little sickness on their sea-voyage, though they did not entirely escape it. The trip across the continent by train was rather trying to Mrs. Gitlin and the children, and upon their arrival at Radost Mrs. Gitlin gave way to a cold and had to take to her bed.

Mr. Gitlin says: "There was only one Jewish passenger in third-class. We had a hearty talk with her, and she got to liking our children." He also reports that there was on board ship the daughter of an American friend, who gave them gifts of fruit and candy when she had learned to know their whereabouts, and also gave Mrs. Gitlin and the children Christmas gifts. We rejoice in this good news and are sure that our readers will be glad to share it.

In another letter, dated December 28, 1928, Mr. Gitlin refers to the re-establishing of the Bible courses at Radost, and the work in general in and about Warsaw, from which we have culled several items of interest:

I. **Legal Permission for the Work.**

Mr. Gitlin has providentially secured legal permission for the carrying on of the work. This was a matter with which he was greatly exercised before leaving America recently. We are therefore glad to know that the Lord has so graciously favored him with this permission.

II. **The Barber Work.**

They are petitioning the mayor of Warsaw for permission to give gratis barber service in charitable institutions such as orphanages, public baths, poor-houses, etc. This will save the time and expense of running a shop in the city, the initial expense for which would be very heavy. They are hoping to receive funds with which to procure the necessary equipment for such work.

III. **Women's Rescue Work.**

We quote from the letter: "This morning Mrs. Gitlin went out for the first time to visit some of those poor girls. This work could be carried on immediately were we to live in Warsaw, which would make it easier for Mrs. Gitlin to go out on her visits, and would also provide a place where the needy souls could come in for a friendly visit. Of course, if it were possible to rent a small flat and establish the dressmaking shop together with a bedroom or two for the converts, it would be remarkable. However, under the circumstances Mrs. Gitlin will do her best. It is possible that Miss Olga Aigiel (who was a graduate of Radost, and who was afterwards graduated from the Columbia Bible School and returned with Mr. and Mrs. Gitlin to Poland) will join my wife in this work, which will be decided in the near future. The young woman has gone to visit her parents in the State of Wolyn."

IV. **Jewish Gospel Meetings in Warsaw.**

"I attended the meeting the second Saturday after our arrival here. There were some eighteen or twenty in the hall. The meeting was good, and some of our old enquirers came to see me. Two other brethren with myself ministered the Word, speaking concerning the Messiah's birth. We expect to undertake certain measures to get larger attendance.

"As you know, this mission hall belongs to Mr. ———, who has given up his Polish

evangelistic meetings and joined the Theosophists. He is considering selling the place. If he did so we would have no meeting place. He is willing to sell to us. (You must understand that whenever we speak about buying or selling a flat in Warsaw it means merely the giving or taking of 'key money', which is the payment for the right to move into a flat). He is willing to give us a number of special inducements. Were the hall to belong to us we could establish the work on a much better basis and develop it to cover a wider range of activities. It might be possible for us to use the flat for our personal needs, and to have the meetings in our dwelling. He is willing to sell the place to us on the instalment plan, provided he will have a written obligation or agreement from our A.E.F."

V. **Radost School of the Bible.**

"Amidst all the practical problems and perplexities in connection with the reopening of the work, there is a spiritual problem in relation to the character of our future Bible School, which we are now naming 'School of the Bible.' For one year I plan that we shall study the Bible exclusively. It is to be read through and studied through on a two years' system of daily reading. Here is the daily program:

7—8 Morning devotions, reading and exposition of Old Testament portion, led by students.
9—10 Language hour—English for able students, native language for others.
10—11 Exposition of the Old Testament portion by teacher.
11—12 Exposition of the New Testament portion by teacher.
12—1 Explanation of Bible difficulties and problems by teacher.
7—8 Evening devotions, reading and exposition of New Testament portion, led by students.

As you know, our students have no chance to work their way through school, hence, beside the two hours or so of doing some work around the house, the students have the rest of the time free for their individual personal study. These study hours we expect them to use for the personal study of the daily portion of the Word of God and replying to questions on the exegetical part of the notes."

VI. **The Official Name of the Villa.**

The name given to our villa now, namely, "Bethel", is not an official name. In the deeds it is named "Willa Larissa D." If we want it named Bethel we have to make formal application for it, which may cost some ten to fifteen dollars. Next summer all the villas here will have to put up signs designating name and ownership. The workers here thought that the nearest logical name in accord with the property deed would be "The Mission House", which in Polish would be "Dom Misyjny". We are taking the liberty of using this name. In our desire to economize on money and time we thought it best to give up our Post Office box in Warsaw. Our official address from the first of January is to be:

Poland,
MOSES H. GITLIN,
Dom Misyjny,
Radosc,
Polska.

VII. **Financial Problems.**

About $500 per month will be necessary to carry on the work at Radost effectively.

VIII. **"Can These Bones Live?"**

"On a certain day last week while returning home from Warsaw and approaching our villa, there came to me as if it were the sound of a still small voice, 'Son of man, can these bones live?' Ever since then the phrase haunts me like a nightmare. In my prayers I am crying to God, asking of Him this question, yea, and requesting Him that He will make it true. I am so longing that the work shall be re-established. We have the bones, the skeleton, the place for the work. We need now to commence the work itself. Yes, we even have permission. All we need now, humanly speaking, is to have a sufficient sum of money to commence the work, your assurance of its support and your word, 'God bless you, go ahead with the work.' We are waiting for this."

Missionary societies have proved that it never pays to establish a Jewish mission in a small city or in a place of a small Jewish population, because the Jewish people know each other so well that they are afraid of each other. So small towns are best visited by an itinerary evangelist rather than favored with an established mission.—*Moses Gitlin.*

Mr. Sofer was praying in the woods. A man who heard him, waited to talk with him about spiritual things. He invited him to come to a glass factory where he worked. Later the school and the faculty went down to the works and sang for the workers who were blowing the bottles, and distributed tracts. We saw there a big furnace full of molten glass, which looked like a sea of fire. I said to Mr. Sofer: "I certainly praise God that I am saved. I should hate to go into such a lake of fire."—*Moses Gitlin.*

NEW TESTAMENT TEACHING FOR JEWS

Rabbi Dr. Isaac Landman, Rabbi of Temple Israel of Far Rockaway and editor of the "American Hebrew", has provoked a storm of criticism in the orthodox press of America, by an announcement that he is including the study of the New Testament in the curriculum of the Adult School of Religion which is conducted in connection with his Temple. The "Jewish Daily News", writing of the "conversion class," says "the Reformers have finally thrown off the mask and shown who they really are, and **what their goal is; conversion, acceptance of Christianity."** The "Jewish Morning Journal" declares its indignation at "this unheard of audacity before the eyes of the largest Community of devoted Jews in the world. It seems that Dr. Landman has systematically **led the patrons of his Temple directly to the New Testament."**

In explanation of his action, Rabbi Landman points out that the study of the New Testament from the scientific aspect has been introduced only in the Adult School of the Temple, the purpose being an "evaluation of the elements of Judaism and Christianity which may contribute towards the development of a universal religion."

"The Jews will never be able to understand their Christian fellows," says Dr. Landman, **"until they know what there is in the New Testament** which creates a wall of misunderstanding between them. We shall study the Christian Scriptures from the modern scientific point of view as we have done our own. We shall ascertain which ideals and precepts in its pages are Jewish and which are pagan; which are in their nature temporal and which are enduring. We shall attempt to analyze and understand the point of cleavage between Judaism and Christianity, as these are presented in the two Testaments. It is amazing that Jews have permitted Christian scholarship only, to write and interpret this fascinating period of human history to which we have contributed so fundamentally. We inaugurate this course under the aegis of the synagogue with the hope that other Jewish congregations will follow."

"Religion to-day is undergoing changes far more radical in the spiritual evolution of mankind than were those in the days of Jesus and Paul. We ought to evaluate what there is in the books of religion of both Judaism and Christianity: what elements in them may contribute towards the development of a universal religion."

The above article needs no comment. It speaks for itself. It affords a splendid glimpse into the inner conditions of Judaism of to-day. It reveals a spiritual hunger, a longing to know the truth. This evidence is all the more valuable, by reason that it does not come from without, but from within Jewry itself.

The study of the New Testament has of late years engaged the most brilliant intellects in Jewry. Now and then a treatise would appear on some such subject as the synoptic problem, or the life of Paul, etc. Though these writers do not as yet accept the full Christian position, and cannot see in Jesus, the Crucified Saviour and Risen Lord, nevertheless it is a steady approach towards the Cross. It will stand for all time to the credit of the Hebrew University, in Jerusalem, the appearance of its first publication was not on the subject of philosophy or science, but religion. The subject chosen, was not the personality and teaching of Rabbi Hillel, or Sammai, nor even of the great Jewish philosopher and opponent of the Cross—Moses Maimonedes—but the life of Jesus of Nazareth. We venture to say, that the Jewish nation to-day is in search for the long rejected Saviour. For the Christian church, this a day of privilege, and a day of opportunity to lead the lost sheep of the House of Israel back to their Shepherd.—*Immanuel's Witness.*

HONORED HEREAFTER

"When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" *(I Peter 5:4).*

The true servant of the Lord Jesus Christ can well afford to be humble now and to despise the honor of man, since he is serving a master who is not unmindful of the service, sacrifice and toil of His servants. He is serving the Lord of glory and may therefore expect honor from Him in the ages to come, which will be true and lasting. The honor and glory the Lord will give His true servants at His Coming will far outshine and eclipse all the honor men can possibly bestow. How vain and shallow is the honor and praise of men! Yea, it is often false. Multitudes are ever ready to laud and applaud certain who, by reason of the seeming popularity they enjoy and the influence they are exerting over crowds, appear to them as great. The trouble is that the multitudes are apt to measure in the platform upon which a man stands with his actual size or stature. This is all wrong. In the natural sense a man is just as large as he is when he stands upon the ground in his bare feet, and in the moral and spiritual sense he is just as large as he is apart from the false and spurious reputation which has gathered about him.

The question with the Lord is not the question of greatness but of faithfulness. The Holy Spirit sovereignly bestows upon every believer a gift for ministry and service, and what is expected is the faithful exercise of that gift. The gift may not carry with it the ministry or service which will ever display any greatness, as men reckon greatness, and therefore, the faithful exercise of the gift may never bring to its possessor a great name among his fellows. But what about it? What does it matter? All that the Lord expects of His servants and people is that they be faithful in the exercise of their gifts; He does not even lend His influence to, neither does He sanction the idea of greatness in the sense in which men speak of it. The servant of Christ and the child of God who is true to the Lord and His Word, and faithful in the performance of the ministry the Lord has appointed them, faithfully exercising the gifts bestowed of the Holy Spirit, they are truly great and honored of the Lord. We affirm, therefore, Who are truly great men, will only be revealed and made known when the Lord Jesus comes again. It will be well for us to ever remember, that the true people of God are heirs to a cross, the shame and reproach of a rejected Lord and Christ in the present time, but will be the eternal heirs of an unfading glory and an everlasting Kingdom in the ages to come.—*W. S. Hottel.*

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2. To co-operate with reliable agencies for the spread of the Gospel in Europe.

3. To give material relief in Times of Emergency.

4. To distribute the Scriptures and other Gospel Literature.

5. To encourage definite Evangelization among the millions in Europe yet without the Gospel.

6. To support Evangelists and Workers as the Lord makes it possible.

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"POSSESS YOUR POSSESSIONS"

Dr. Len Broughton tells that he was some years ago down in Texas, and a friend took him out to what is now known as the great Texas Oil Fields. He said to Dr. Broughton, "I know the man who used to own the land. He owned all the land where you see these oil wells pumping oil every minute of the day and night, and yet he could scarcely make a living for himself and his family. Speculators bought up his land, giving him a nominal sum for it. They began sinking oil wells, and the result of that is that to-day the land is worth millions. At one time the farmer who scarcely made enough to keep his family alive, owned every drop of that wealth-producing oil. His title to the land came down from his father, and gave him a right to everything that was in it, but he did not possess the wealth though he owned it." And so it is with regard to the Filling of the Spirit. A saved man has an indisputable title to the treasure, but he does not always possess what is his right by virtue of the new birth.—*Prophetic News.*

"HE WIST NOT"

Of Moses it is said, when, as the result of communing with God, his "face shone", he "wist it not" *(Exod. 34:29, 30)*. Trench sums up in the following lines:

"How glorious was that meekest man
In all eyes save his own,
When from his radiant countenance
On all the people shone
A glory insupportable,
Unto himself unknown."

When we advertise our graces, we have little grace to advertise. Grace glows to its own glory, and hides the recipient.—*Prophetic News.*

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3380	3.00	3445	25.00	3510	1.00	3575	9.00	3640	10.00	3705	50.00
3381	50.00	3446	100.00	3511	10.00	3576	1.10	3641	193.65	3706	.25
3382	5.00	3447	2.00	3512	.50	3577	.30	3642	50.00	3707	.30
3383	2.00	3448	1.00	3513	52.00	3578	10.00	3643	50.00	3708	1.00
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3433	50.00	3498	1.00	3563	4.75	3628	10.00	3693	5.00	3758	10.00
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3437	3.00	3502	5.00	3567	10.00	3632	.43	3697	5.00	3762	50.00
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